FD - 245 (REV. 4-13-60)

U. S. Department of Justice

(MATERIAL MUST NOT BE REMOVED FROM OR ADDED TO THIS FILE)

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CLASSIFICATION NO.

Vol. 16

FEDERAL BUREAU

DO NOT DESTROY -
PRESERVE FOR SELECT of
COMMITTEE ON ASSASSINATIONS

INVESTIGATION

Bureau File Number 44-2965

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See also Nos. 34, 168, 319, 277A, 277B

25-85096

Volume Number 100-70116

Serials Sec 681-697

C

~~① Keenan 9-25-68~~

SHAW-WALKER 18-32850

OPTIONAL FORM NO. 10 5010-106
MAY 1962 EDITION
GSA GEN. REG. NO. 27

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, LOS ANGELES (100-70116) DATE: 10/13/69

FROM : SAC, SAN DIEGO (14-91) (P)

SUBJECT: THE RESISTANCE
SEDITION
OO: NEW YORK

FOIA(b)(6)
FOIA(b)(7) - (C)

Re Las Vegas airtel to Bureau, dated 9/22/69.

Enclosed for Los Angeles are nine (9) copies of FD-302 reflecting interview with [redacted] [redacted] One copy of FD-302 is enclosed for Las Vegas in view of previous investigation conducted in this case and for New York, the Office of Origin in this case.

2 - Los Angeles (Encs. 9) (RM)
1 - Las Vegas (100-593) (Enc. 1) (Info) (RM)
2 - New York (Enc. 1) (RM)
2 - San Diego

EMP:vd
(7)

①

100-70116-682

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
OCT 17 1969
FBI — LOS ANGELES

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date October 13, 1969

1

[redacted] Private, Marine Corps Recruit Depot (MCRD), San Diego, California, was interviewed on October 8, 1969, and furnished the following signed statement:

"October 8, 1969

"I, [redacted] make the following voluntary statement to Earl M. Petersen, who has identified himself to me as a Special Agent of the FBI. I am aware that this statement can be used in a court of law. No threats or promises were used to cause me to furnish this statement.

[redacted]

FOIA(b)(6)
FOIA(b)(7) - (C)

"On May 3, 1969, I was in the Medical Rehabilitation Platoon, Marine Corp Recruiting Depot, San Diego, California. At about 4:00 p.m. I got on the hospital bus going to Balboa Naval Hospital through the use of a fake hospital pass I got from another service man whose name I do not recall. When I got off the bus at the hospital, I went to the Navy Post Exchange where I cashed my paycheck and bought some civilian clothing. I killed some time around the hospital until it got dark. I then went over the parking lot fence and walked through the freeway overpass and downtown to the bus station and got a bus ticket to Hollywood, California. I thought I could get along there easier than anyplace else until I could get home.

[illegible] - 621

SEARCHED ....INDEXED ....
SERIALIZED ....FILED ....
FBI — LOS ANGELES
Keenan

On 10/8/69 at San Diego, California File # SD 14-91

by SA EARL M. PETERSEN:vd Date dictated 10/10/69

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it [illegible] are not to be distributed outside your agency.

"I arrived in Hollywood about midnight and went down on "the strip". I asked people on the street where I could find a place to stay for the night. A "hippie type" individual told me to go to the "Diggers Organization" at 1616 North Argyle Street in Hollywood. I stayed there one night. When they found out I was a deserter they told me I couldn't stay there anymore.

"One of the persons at the Diggers told me about a friend of his at 2001 Ibar, Apartments 15, 5 and 4, Hollywood where a group of people live. He told me this was a "crash pad" and that I could stay there.

"I went to this address and stayed there about two weeks. Between ten and twenty people were living in the three apartments and the number varied. They were "Hippie type" individuals but none of them were AWOL Servicemen. A man by the name of "J.C." was renting the apartments. While I was living there, two detectives who were living there undercover and wearing wigs, flashed their badges and attempted to search the place but were refused by "J.C." They were trying to get a "dope conviction" on "J.C." who is a dealer. "J.C." sold methadrine, LSD, marijuana, heroin and other drugs. I was in a low mood and he gave me some "speed" to try which I did. I later used other kinds of drugs there which he gave me including one shot of heroin. "JC." had some of the people staying there sell various drugs for a part of the profit.

"I was able to panhandle enough money for a ticket to my home in Las Vegas. I told my mother I was AWOL and told her I would go back and turn myself in. I stayed there two days. On the way back to base I was in the wrong state of mind to return to base so I went back to Hollywood. I went back and stayed with "J.C." for about three weeks. Every night detectives and police officers came to check the place and check identification and I was afraid they would arrest me. I walked around the street for a day and a night.

"Finally a "hippie type" individual whose name I do not know told me to go to the West Hollywood Presbyterian Church for help. The man who told me this did not know I was AWOL.

"I went to the church at 7350 Sunset Boulevard, Hollywood, California. At the church there were around twenty to thirty young men and women who slept on the church grounds in sleeping bags at night and were fed one meal a day or more by the church. I blended in with this group and stayed there most of the summer. Mr. Ross A. Greek, the minister of this church allows people who are in need of help to stay on the church grounds and helps them by giving them something to eat without any questions asked.

"On about [redacted] my birthday, I got to thinking about home and was very low and I had taken some LSD. I didn't know what I was doing for three or four hours and started crying and was extremely upset. Rev. Greek reassured me and helped me get control of myself after which he told me I could talk to him about my problems if I so desired. I then talked to him and told him I was AWOL from the Marine Corps. Rev. Greek advised me to go back and turn myself in because running all the time would not get me anywhere. He said I should go back to the military and tell them honestly why I did not want to come back and why I did not want to be in the military service. He gave me the name of the National Lawyers Guild and said if I was court martialed and did not wish to be represented by military counsel I could obtain the services of another lawyer. He talked me into going back to the base. He offered to drive me to San Diego. I told him the name of my aunt, [redacted] Resida, California. He then telephoned her and she came to the church and drove me to Balboa Hospital where I turned myself in to the hospital. A Doctor White checked me over and called the Shore Patrol who met me in front of the hospital and returned me to MCRD.

FOIA(b)(6)
FOIA(b)(7) - (C)

"During about the middle of August while staying at the church, I bought a Free Press newspaper toget the address of some kind of military or draft counseling service to help me. I was familiar with the Free Press as I had read it previously. I telephoned the number listed for 'resistance'. Through some mixup I was unable to get them by telephone because the number had been changed. I was not able to get thru on the telephone and never did talk to them or get any help from them and I never did call them.

"After I advised church officials I was AWOL, one of them gave me the name 'Bob Dorne', 477-8116 at home or 463-7134 at the office and said he could counsel me as to my legal rights as he specializes in military law. I telephoned him and he told me to return to base and told me the procedures I would go through. He told me I might have grounds for a discharge because of my feelings toward military service. Dorne gave me the name of a doctor, Arlene Farwell, telephone number 397-3248 who might through giving me a complete physical, find some medical defect which would be sufficient to allow me to get a medical discharge. He recommended that I immediately return to the military authorities before I changed my mind.

"I expect to receive an undesirable discharge in the near future because my status as a former deserter.

"'J.C.' whose name I do not know, was the only person who helped me while knowing I was a deserter.

"I have read this statement of this page and seven others and it is true and correct to the best of my knowledge.

"/s/ [redacted] FOIA(b)(6)
FOIA(b)(7) - (C)

"Witnessed

"/s/ Raymond C. Matthias, WO USMC MCRD SD 10/8/69
"/s/ Earl M. Petersen, SA, FBI, San Diego, Calif., 10/8/69"

SD 14-91

FOIA(b)(6)
FOIA(b)(7) - (C)

[redacted] made available a copy of the following letter furnished to him by Reverend ROSS A. GREEK, Minister of the West Hollywood Presbyterian Church:

"7350 Sunset Boulevard
Hollywood, California 90046
Phone HO-2-5818
874-1816
19 September 1969

"West Hollywood Presbyterian Church
Minister
Mr. Ross A. Greek

"Dear Sirs:

"Recently I met [redacted] a Marine who is AWOL. Ultimately he related to me that he had left the Marine Station. He has been in very poor mental health, and has had lung congestion. It is my personal conviction he should be dismissed from the Service. He is basically a C.O. and emotionally unable to cope with Service Life. Because of the stress he felt he has used drugs, although not using them at present.

"It was my privilege to be a Navy Chaplain during World War II and stationed at one time at Philadelphia Naval Hospital working with emotionally distressed persons. I have my Doctoral Degree in Mental Health - and it is because of this training and involvement with disturbed persons I believe Robert should receive his discharge.

"Thank you for your consideration of his care.

"Sincerely

"/s/ Ross Greek

"Rev. Ross Greek"

The following description of [redacted] was obtained through observation and interrogation:

Name	[redacted]
Sex	Male
Race	Caucasian
Date of Birth	[redacted]
Place of Birth	[redacted]
Height	6'
Weight	155 pounds
Hair	Blond
Eyes	Green
Relatives	Mother - [redacted] Las Vegas, Nevada
Permanent Residence	Apartment 2 [redacted] Las Vegas, Nevada
Military Service	Private U.S. Marine Corps
Serial Number	[redacted]
Education	10th grade Spanish Fork High School Spanish Fork, Utah

FOIA(b)(6)
FOIA(b)(7) - (C)

FD-263 (Rev. 3-8-67)

FEDERAL BUREAU OF INVESTIGATION

REPORTING OFFICE	OFFICE OF ORIGIN	DATE	INVESTIGATIVE PERIOD
LOS ANGELES	LOS ANGELES	10/17/69	6/24/69 - 10/8/69

TITLE OF CASE: KAREN ELAINE DELLENBACH; ET AL

REPORT MADE BY: JAMES S. IRVING

TYPED BY: rdt

CHARACTER OF CASE: SSA - COUNSELING; SEDITION; DESERTER - HARBORING

REFERENCE: Los Angeles report of SA JAMES S. IRVING dated 8/11/69.

- P -

ADMINISTRATIVE

The investigative period lengthy, inasmuch as the report reflects results of investigation conducted by the FOIA(b)(7) - (D) and put in written form by communication dated 6/24/69, received by Los Angeles on 9/2/69.

ACCOMPLISHMENTS CLAIMED NONE

CONVIC.	AUTO.	FUG.	FINES	SAVINGS	RECOVERIES	ACQUIT-TALS

CASE HAS BEEN:

PENDING OVER ONE YEAR ☒ YES ☐ NO

PENDING PROSECUTION OVER SIX MONTHS ☐ YES ☒ NO

APPROVED WEG SPECIAL AGENT IN CHARGE

COPIES MADE:

4 - Bureau (25-560249)
(2 - 42-234007)
1 - USA, Los Angeles
③ - Los Angeles (25-80831)
(1 - 100-70116)(THE RESISTANCE)

38

DO NOT WRITE IN SPACES BELOW

100 - 70116 - 683

SEARCHED
INDEXED
SERIALIZED
FILED

Dissemination Record of Attached Report				
Agency				
Request Recd.				
Date Fwd.				
How Fwd.				
By				

Notations

FOIA(b)(7) - (D) referred to herein is FOIA(b)(7) - (D) which furnished the Alcazar Hotel registration cards on 6/24/69, and other evidentiary documents proving the presence of MAGERKURTH and ESPENSCHADE in Canada, during the pertinent period, which documents were furnished on 8/14/69.

On 9/8/69, Mr. FRANKLIN S. JONES, Office Manager, Western Union, 741 South Flower, Los Angeles, California, made available the originals of a Western Union Money Order request for $60.00 made payable to GREG ROBB at the Air Crest Motel, Port Angeles, Washington, signed by JACK DUNN, 218 East Regent, (no city indicated), date stamped 11/19/67, 8:58 p.m. He also made available Money Order Receipt Number L IWA169 dated 11/20/67.

On 7/24/69, Lieutenant Colonel BENJAMIN L. O'BRIEN, Field Attorney, Selective Service System (SSS), Los Angeles, California, made available the following documents from SSS file of PAUL DAVID ENCIMER, Selective Service Number 4-94-38-91; SSS form 127 received by the Local Board (LB) 94, Pasadena, California, on 2/10/66; a typewritten letter sent by registrant to LB 94 and received on 2/10/66; SSS form 127 received by LB 94 on 10/18/66; a handwritten letter from registrant to LB 94 received by LB 94 on 10/18/66; and SSS form 118 received by LB 94 on 10/18/66.

LEADS

LOS ANGELES

AT LOS ANGELES, CALIFORNIA: (1) Will attempt to locate ROY IRVIN MAGERKURTH through court records and/or through Los Angeles Probation Officer OSMYN STOUT.

(2) Will follow trial of DELLENBACH of local charges.

FD-204 (Rev. 3-3-59)

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

Copy to: 1 - USA, Los Angeles

Report of: JAMES S. IRVING
Date: 10/17/69
Office: Los Angeles, California

Field Office File #: 25-80831
Bureau File #: 25-560249

Title: KAREN ELAINE DELLENBACH;
ET AL

Character: SELECTIVE SERVICE ACT - COUNSELING; SEDITION;
DESERTER - HARBORING

Synopsis: ESPENSCHADE living in Rexburg, Idaho, and willing to testify although he fears for his personal safety. Registration cards for HARPER, ROBB and TEMPLIN at Alcazar Hotel, Vancouver, British Columbia, obtained and FBI Laboratory analysis of handwriting comparisons set forth. FOIA(b)(7) - (D) [redacted] furnished certified and attested documents authenticating presence of MAGERKURTH and ESPENSCHADE in Canada, and existence of residences in Canada of D. B. BLEWETT and ED MAHOOD. No conclusion reached by laboratory when comparing known handwriting and printing of PAUL DAVID ENCIMER with Western Union Money Order sent to ROBB in Canada from Inglewood, California, on 11/19/67. MAGERKURTH arrested in Lynwood, California, on 5/5/69, for Grand Theft. Reportedly was due to appear in court on 9/19/69. DELLENBACH's trial on local charges set for 10/23/69.

- P -

DETAILS:

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

The following investigation was conducted by SA WILFORD T. BREEN:

AT REXBURG, IDAHO

On August 26, 1969, WAYNE ESPENSCHADE, father of FREDERICK WAYNE ESPENSCHADE, was contacted at COLLEGE MOTORS. ESPENSCHADE advised that his son, FRED, is employed by him at the COLLEGE MOTORS, a dealership of Chrysler-Plymouth vehicles. He noted that his son has been working for him since his return to Rexburg some three or four months previous. He noted that his son upon his return home was very nervous and did not sleep well for sometime. Comments made by FRED ESPENSCHADE have indicated an antagonism towards law enforcement as well as the political governmental status of the United States of America. He stated that he has discussed these matters with his son with some frequency and feels that his son is now less hostile towards law enforcement than he was upon his return home to Rexburg. He felt that his son would not object to an interview by a Special Agent of the Federal Bureau of Investigation.

On August 26, 1969, FREDERICK WAYNE ESPENSCHADE was interviewed at COLLEGE MOTORS where he is employed for his father. He was asked if he would be willing to testify concerning his personal knowledge in the case of "United States of America versus KAREN ELAINE DELLENBACH; ET AL". ESPENSCHADE desired to know how many witnesses would be called for the United Stated Government, as he does not wish to be the only United States Government witness. [redacted]

FOIA(b)(6)
FOIA(b)(7) - (C)

ESPENSCHADE indicated a reluctance to testify for the United States Government in the matter for two reasons. He stated that he feared for his personal safety, inasmuch as he feels the anti-war organization of which KAREN ELAINE DELLENBACH is a member, is international in scope. He feels that his testimony might result in an attempt upon his personal safety from this organization. He stated that he would be most fearful for his safety in Los Angeles, California, where it was assumed he would be required to testify. He stated he felt that the organization was much more prevalent and well organized than the news media in the United States indicated.

The second reason he preferred not to testify was the fact that he feared the trial would receive publicity in Rexburg, Idaho, and his involvement would become known. He stated that to his knowledge no one outside his immediate family realizes that he was a deserter from the United States Marine Corps and has received a bad conduct discharge. He does not wish this matter to be made public in the area in which he now lives. ESPENSCHADE interrupted the interview to discuss the matter with his father. His father suggested that if he feared for his personal safety, that he, FREDERICK WAYNE ESPENSCHADE, might request that Special Agent WILFORD T. BREEN of the Federal Bureau of Investigation, accompany him to Los Angeles for testifying in this matter. They were advised by SA BREEN that such an arrangement would be impossible.

ESPENSCHADE requested time to consider the matter and discuss it further with his father. He requested he be recontacted in the near future.

On September 3, 1969, FREDERICK WAYNE ESPENSCHADE was again contacted at COLLEGE MOTORS COMPANY. He stated that he would be willing to testify for the United States Government in this matter.

AT VANCOUVER, BRITISH COLUMBIA

On June 24, 1969, FOIA(b)(7) - (D) advised that Mr. WILLIAM S. WAINRIGHT, Manager of the Alcazar Hotel, 337 Dunsmuir Street, Vancouver, British Columbia, supplied the source with the original registration cards in the names of HARPER, ROBB and TEMPLIN, which showed that these individuals checked into the hotel on November 20, 1967, and left the following day.

AT WASHINGTON, D. C.

Photocopies of the immediately above mentioned cards were made available to the FBI Laboratory for examination with the following results:

7-1b

REPORT
# of the
FBI
LABORATORY

FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D. C. 20535

To: FBI, Los Angeles (25-80831)

Date: August 29, 1969
FBI File No. 25-562049
Lab. No. D-690820012 KU

Re: Karen Elaine Dellenbach, et al.;
SSA - Counselling;
Sedition;
Deserter - Harboring

Specimens received

Qc9 Registration Card of the Alcazar Hotel dated 11/20/67, bearing signatures "Don Templin," "Greg Robb" (photocopy)

Qc10 Registration Card of the Alcazar Hotel dated 11/20/67, bearing signature "Nancy J. Harper" (photocopy)

Result of examination:

It was concluded that the Templin signature on specimen Qc9 was prepared by the writer of the Templin signatures on Q1, Q2 and Q7, previously received.

It was further concluded that the Harper signature and the address on Qc10 were written by the writer or writers of the Harper signature and address on Q6, previously received.

Inasmuch as the Robb name on Qc9 is handwritten and the Robb name on Q3 is hand printed, no comparison was possible with respect to these two items.

AT CANADA

FOIA(b)(7) - (D) previously mentioned herein, on August 14, 1969, furnished the following certified and attested documents:

(a) Application of MAGERKURTH for his Canadian Department of Manpower and Immigration card at the Regina Office in the name of DON TEMPLIN.

(b) Application by ESPENSCHADE for a Canadian driver's license in the name of GREGORY FREDERICK ROBB.

(c) Tax Notice to D. B. BLEWETT of 1200 Jubilee Avenue, Regina, Saskatchewan.

(d) Certificate of title to property of D. B. BLEWETT at 1200 Jubilee Avenue, Regina, Saskatchewan.

(e) Certificate of title to property of Professor ED MAHOOD at 327 Lake Crescent, Saskatoon, Saskatchewan.

AT ROCK ISLAND COUNTY, AND MOLINE, ILLINOIS

On September 3, 1969, Deputy MIKE SHEELEY, Rock Island County Sheriff's Office, Identification Division, Rock Island, Illinois, advised that a check of records disclosed that on January 2, 1968, ROY IRVIN MAGERKURTH was arrested for Absent Without Official Leave (AWOL). The booking sheet showed an address of 4105 13th Street, Moline, Illinois, occupation as soldier; scar on inner right forearm; and United States Marine Corps Number 2370344.

On September 3, 1969, physical observation of the address 4105 13th Street, Moline, Illinois, disclosed it to be an occupied residence with a monogrammed rod iron work screen door carrying the insignia letter "M".

7-1b

REPORT
of the
FBI
LABORATORY

FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D. C. 20535

To: FBI, Los Angeles (25-80831)

Date: September 25, 1969
FBI File No. 25-562049
Lab. No. D-690912007 LB

Re: KAREN ELAINE DELLENBACH, et. al.
SSA - COUNSELING; SEDITION;
DESERTER - HARBORING

Specimens received 9-11-69

Q11 Western Union Money Order, in the amount of $60.00, payable to "Gregg Robb" and signed "Jack Dunn"

Q12 Western Union Money Order Receipt, dated 11-20-67, in the amount of $60.00, payable to "Gregg Robb" and signed "Jack Dunn"

K2 The following documents bear the known handwriting and hand printing of PAUL D. ENCIMER:

Letter dated 10-16-66 addressed to Local Board No. 94, Pasadena, Calif.
SSA Form 118, Selective Service System Dependency Questionnaire dated 10-7-66
Typewritten letter, dated 2-8-66, addressed to Local Board No. 94, Pasadena, Calif.
Two SSS Forms No. 127, Selective Service System Current Information Questionnaire, dated 2-11-66 and 2-17-66

Result of examination:

The questioned hand printing on specimen Q11 is not sufficiently comparable with the known handwriting and hand printing of PAUL D. ENCIMER, K2 to permit an adequate comparison. Therefore, no conclusion could be reached whether ENCIMER prepared the questioned hand printing on specimen Q11.

Although a few handwriting similarities were noted in the Robb signature appearing on specimen Qc9, previously received when compared with the Robb signature on specimen Q12 the presence of a few inconsistent handwriting characteristics precluded a definite opinion being reached whether or not these signatures were prepared by a single writer.

The submitted evidence has been photographed and is returned herewith.

The following investigation was conducted by SA DONALD R. BELMONT:

AT CAMP PENDLETON, CALIFORNIA

On October 8, 1969, Captian P. A. PELLETIER, Battalion Adjutant, First Battalion, Second Infantry Training Regiment, advised his office was in receipt of a probation report dated September 12, 1969, from Los Angeles County Probation Officer OSMYN STOUT concerning ROY IRVIN MAGERKURTH, Marine Serial Number 2370344. This indicated MAGERKURTH had been arrested in Lynwood, California, on May 5, 1969, along with one TROY YELVINGTON, age 19, who was also a Marine. They were arrested on a charge of stealing a purse from an elderly woman and were charged with violation of Section 487.2, California Penal Code (Grand Theft - Person).

This probation report indicated MAGERKURTH was to appear before Judge MARRELL, Department Southeast F, Bellflower, California, on September 19, 1969, case number A-410849. The report did not show the disposition of this matter. Captain PELLETIER stated that MAGERKURTH is still considered to be in the United States Marine Corps but if he is to be incarcerated for a year or more, he will undoubtedly be processed for a bad conduct discharge.

Captain PELLETIER stated his records indicate that MAGERKURTH went AWOL on August 1, 1968, from Headquarters Company, Casual Section, First Battalion, Second Infantry Training Regiment. He was dropped as a deserter on September 1, 1968; however, there was no indication that a DD-Form 553 was published at that time. Subsequently, a DD-Form 553 was published on May 16, 1969, but this form does not indicate the date of absence or the date he was dropped as a deserter. This form indicates his birthdate as April 30, 1950, and shows his parents as ROY E. MAGERKURTH and VELNA J. MAGERKURTH, 4105 13th Street, Moline, Illinois.

Captain PELLETIER advised this report indicated that TROY YELVINGTON had been living with MAGERKURTH. He stated YELVINGTON had been AWOL since March 1969. He advised that he has no information concerning the disposition of the charges against MAGERKURTH or YELVINGTON to date, but he noted the probation report which was dated September 12, 1969, before MAGERKURTH appeared in court on September 19, 1969, recommended that probation be denied. He stated it appeared from this report that MAGERKURTH was incarcerated in the Los Angeles County Jail.

AT LOS ANGELES, CALIFORNIA

It has been determined that DELLENBACH's trial on local narcotics possession charges is scheduled for October 23, 1969.

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6
UNITED STATES GOVERNMENT

Memorandum

TO : SAC, LOS ANGELES (100-70116) DATE: 7/15/69

FROM : SA JAMES G. KEENAN

SUBJECT: THE RESISTANCE
SEDITION

Los Angeles
~~AT SANTA BARBARA,~~ CALIFORNIA

On 4/24/69, FOIA(b)(7) - (D) Northwestern Bell Telephone Company, Minneapolis, Minnesota, (protect identity) made available certain toll calls emanating from the telephone listed to the Twin City Draft Information Center (TCDIC), 529 Cedar Avenue, Minneapolis, Minnesota, a resistance type organization in the Minneapolis, Minnesota, area. This information indicated that the TCDIC between November, 1968, and February 1969, called the following telephone numbers in the localities indicated:

Santa Barbara is requested to furnish identity of subscriber to telephone number (805) 967-4669, and furnish any information available concerning such individual.

7/24

100-70116-684

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
AUG 20 1969
FBI — LOS ANGELES

jgk/sjs
(1)

[illegible] 10/24/69

Buy U.S. Savings Bonds Regularly on the Payroll Savings Plan

Cover Sheet for Informant Report or Mat
FD-306 (Rev. 3-13-68)

Date prepared

Date received
8-25-69

FOIA(b)(7) - (D)

Received by
V. J. O'Neil

Method of delivery *(check appropriate blocks)*

☐ in person ☐ by telephone ☒ by mail ☐ orally ☐ recording device ☐ written by Informant

If orally furnished and reduced to writing by Agent:
Date
Dictated ____________ to ____________
Transcribed ____________
Authenticated by Informant ____________

Date of Report

Date(s) of activity

Brief description of activity or material
Publication "Conflict" of Concerned Students of Ventura College

File where original is located if not attached
100-68879

* INDIVIDUALS DESIGNATED BY AN ASTERISK (*) ONLY ATTENDED A MEETING AND DID NOT ACTIVELY PARTICIPATE. VIOLENCE OR REVOLUTIONARY ACTIVITIES WERE NOT DISCUSSED.

100-70116-685
Block Stamp

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
OCT 6 1969
FBI — LOS ANGELES
Keenan

CONFLICT

AUGUST 20, 1969

THE REASONING OF DRAFT RESISTANCE

Opposition to the draft is spreading quickly in the United States today. Many reasons for this opposition have been advanced by various individuals and groups. COUNTERDRAFT believes that the most important of these reasons are: Many authorities believe the draft is in violation of the U.S. Constitution. The XIII Amendment to the U.S. Constitution, passed by Congress, Feb. 1, 1865, and ratified Dec. 18, 1865, states:
Section1. Neither slavery nor involuntary servitude except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States or any place subject to their jurisdiction.
Section2. Congress shall have the power to enforce this Article by appropriate legislation.
"Neither slavery nor involuntary servitude ... shall exist within the United States," says the Constitution, but clearly the draft system is designed to put men in a condition which is both involuntary and servile. Although many individuals have raised the constitutionality of the Selective Service Act, the Supreme Court of the U.S. has not openly upheld the Act since 1918.

The draft is coercive in nature, being designed to channel manpower, and is thus contrary to a free society. A document entitled, "The Selective Service System: Its Concept, History and Operation" can be ordered from the Office of Public Information, Nat'l Hdgtrs, Selective Service System, 1724 "F" Street, N.W., Washington D.C. 20435, without cost. In it, one can read: "The system must be ready to effect the registration of all persons now or hereafter required by Congress to be registered. It must collect and maintain such individual records as will enable the system to identify, find, classify, select and deliver or make available persons of any class, type, skill, aptitude profession, degree of physical fitness, or other category, registered or unregistered, for service in the Armed Forces or for any other type of service for which there is a need in the national interest. For the military, procurement will be direct by the process of selection and induction into the Armed Forces. For non-miltary use, the method will be by the indirect process of deferment as is now or may later be authorized by law." In short, the Selective Service System acts as a club to force men into jobs, studies or activities the military deems in the national interest, regardless of what the young men would like to do with their lives.

The draft system, as a tool of the military, facilitates an aggressive U.S. foreign policy. The U.S. Government could not embark on so many imperialistic and aggressive adventures around the world if the Selective Service System were not capable of supplying the cannon fodder. Dismantle the draft, and the Government will not be able to pursue immoral and unjust wars, and will be forced to make a greater appeal to reason and diplomacy in the settlement of international disputes.

Finally, it is a violation of the individual's moral responsibility to convince him that wearing a uniform legitimizes murder. The draft makes us a part of a system whose prime aim is to dehumanize us, making us executioners who treat our brothers as victims. The responsibility of the government is not to force us to be killers, but to show us why it thinks a cause is just.

Reprinted from COUNTERDRAFT Vol. 1 No.4

Space and Senselessness

Two American physicists recently attended a meeting in Moscow on space science and technology. They returned full of apprehension over the extent to which a spirit of arrogance and hostility toward the United States was reflected in Soviet policy.

The featured speaker at the conference banquet was the Soviet Minister of Military Aviation. Despite the presence of the American guests, the Soviet official called for a full program of anti-ballistic missile development by the U.S.S.R. He said Soviet intelligence had incontrovertible proof that the United States was well advanced with a maximum ABM missile program and that the Soviet Union was thus forced to speed up and enlarge its own ABM installations. In an icy, matter-of fact manner, he proceeded to assert that Soviet planners were going to seize and maintain superiority over the United States--not just in anti-ballistic missiles but in the use of space stations and devices that could deliver a succession of nuclear bombs on a string of American targets.

The Soviet Minister ignored the forthcoming arms control talks between the U.S.A. and the U.S.S.R. He said nothing about the need for effective agreements between the two countries that could give security to both countries by forestalling a new and dangerous upward spiral in the world arms race. It almost seemed as though the Soviet Minister welcomed American ABM activity as giving Soviet military planners a good reason for enlarging their own power.

It was a chilling, grim experience for the Americans, all the more since the dinner chairman had earlier declared that a basic purpose of the meeting was to promote a cooperative spirit among nations in the quest for world peace. Other speakers had addressed themselves to this theme, declaring that the exploration of outer space should redound to the credit of all mankind, and that considerable emphasis should be given to common efforts in space by the U.S.S.R. and the U.S.A. This stated purpose, however, was completely shattered by the remarks of the Soviet military official.

The Americans came away heartsick. Before arriving in Moscow they had expressed strong convictions about the need for arms control talks between the U.S. and U.S.S.R., for they recognized that an intensification of the arms race carried with it no security for anyone, only greater danger of war. But the kind of militaristic nonsense they had just heard reduced almost to the vanishing point the chances for a mutual and rational effort to slow down and reverse the world arms race. Nor were the Americans reassured the following day when several Soviet scientists sought them out to say they were sorry about what had happened at the dinner. The Americans said they were grateful to their Soviet colleagues but that they could not ignore or minimize the significance of the Soviety official's address, for they knew it would have been impossible for him to have said what he did unless it reflected current Soviet policy.

Fitting into the mood of the Soviet Minister's talk was an item in the Moscow press saying the Supreme Soviet Council had just decreed that, in the event of a landing on the moon or any other extraterrestrial bodies by Soviet spaceships, the only flag to be left behind would be the Soviet flag. The clear meaning was that the U.N. flag, with its world symbolism, was not to be planted on the moon.

What deeply troubled the Americans was not just the Soviet Minister's ABM speech or the anti-U.N.-flag news item, but the frightening implications of these events and what they portended for the chances of peace.

* *

Now, there is just one thing wrong with all the foregoing. The conference took place not in Moscow but in Denver, Colorado. It was not the Soviet Minister of Military Aviation who was the main dinner speaker but the Secretary of the U.S. Air Force. The news item about the flag pertained to U.S. Congressional declarations. The visitors were not American scientists but

(CONT.)

Soviet scientists. Apart from the transposition of the words "U.S.A. and U.S.S.R.," the facts are as stated above. The implications with respect to peace are the same. The human race is in jeopardy whenever power, insensitivity, and ignorance are joined together, whatever the national banner.

Reprinted from the Saturday Review, July 12, 1969

****

Call it peace
Or call it treason
Call it Love
Or call it reason
But I ain't marchin' any more
Phil Ochs

To many of us between the ages of 18 and 26 this is a beautiful verse. We see the draft as a insturment of conformity, brainwashing repression against our black and brown brothers. We see it as a conspriacy to militarize evermore the people of this society. We see it as a vehicle upon which big brass generals pull off military foreign adventures.

No longer! We will stand up against fascism and this totalitarian method of involuntary servitude. Resist the grasp of the Pentagon who want to finger and mold your mind to fit their ideaology of overkill.

How do you build resistance to the draft, by organizing. A group of young radical thinking people have decided to stop the functioning of the draft. By forming a group dedicated to reeducating and revolutionizing we need people who want to share their love and freedom with other human beings.

This group meets every Monday night at 7:30, at the Unitarian Church, 4949 Foothill, Ventura. We have presently started a draft counselors training session. To train counselors we need people willing to dedicate their time and energy to young men who do not want to become puppets in the military.

On Thursday we hold draft counseling for young men. We counsel on conscientious objection, medical deferment and the rest.

Twice a month we hand out leaflets at the Greyhound Depot to inductees and pre-induction physicals to promote resistance, and advise on different alternative. This includes emigration to Canada.

We also plan in the near future liberation newsreel films to be shown in conjuction with programs on the draft and its relationship to you. This is part of our community service project in organizing the community as a whole.

Once a month we would also like to have leaflets handed out at each individual high school, with a draft counseling caravan in attendance to give counseling on the spot. We will try to infiltrate the high schools by being vocal critics and delivering strenuous opposition to pro-military industrial complex assemblies.

On the Ventura J.C. campus we hope to have counseling in a room set aside for this particular function once a week. Anti-draft conferences and seminars will, we hope, be a regular part of the student activities.

We intend to have draft board research done by our members, to factually document the errors and erroneous information given to those who register, with an attempt to bring legal action against the draft board and thus stop the draft.

We are planning a general meeting in Sept. to formally initiate this resistance project. But we need your help, your energies, so get involved. Stop being Eichmannized. To give freedom is to receive freedom. Our target is not the human body, that of one's self or others, but the very machinery of killing and enslavement, the State's sacred draft files that reduce identity to a number, a person to a weapon. Our fight will be taken to the

(CONT.)

very gates of the Navy Base at Pt. Mugu, we are presently forming action to picket and for leaflet distribution there very shortly. Help save lives not destroy them.

PEACE

RICHARD HANDLEY

Watch this paper for future meetings and projects.

****

I can well understand that you, a young man full of life, loving and loved by your mother, friends, perhaps a young woman, think with a natural terror of what awaits you if you refuse conscription; and perhaps you will not feel strong enough to bear the consequences of refusal, and knowing your weakness, will submit and become a soldier. I understand completely, and I do not for a moment allow myself to blame you. Knowing very well that in your place I might perhaps do the same thing. Only do not say that you did it because it was useful or because everyone else does it. If you did it, know that you did wrong. For a man who knows its significance, the call to the army is perhaps the only opportunity for him to behave as a morally free creature and fulfill the highest requirement of his life - or else merely to keep his advantage in sight like an animal and thus remain slavishly submissive and servile until he becomes degraded and stupid.

Leo Tolstoy, April 7, 1899

I have not advised any young man to refuse service once he has been selected by his Draft Board. My experience of 34 years in the Establishment convinces me that refusal will cause him to be tried convicted and sentenced to serve a number of years in prison.

Therefore, I do not feel that I have the moral right to urge him to take such a dangerous course. If I could serve his sentence and those of others, I would feel quite differently about this matter. However I can and do say that if I were of draft age and knew as I now know that Mr. Johnson's war in Viet Nam is illegal, immoral and against the basic interest of the American people, I would refuse to serve in his war.

Furthermore, I believe that those who refuse to serve for the reasons given immediately above exhibit greater wisdom and courage than those who accept service. Each of us owes a greater loyalty to our people and the human species than to any temporary power groups; Local, State or National.

Hugh B. Hester, Brig. General, U.S.Army,Ret.

* * *

PIG OF THE WEEK
(for the week of August 12 - August 19)

This week's Pig of the Week is the newly appointed Supreme Court Justice Clement Haynsworth. But it must be pointed out that it's the bigoted action of President Nixon in making this appointment, that made the CONFLICT staff fully aware of just how much of a pig Judge Haynsworth actually is. On the issue of school segregation, Judge Haynsworth has made an astounding decision in one of his recent court cases that insults the intelligence of the most ignorant of men. Judge Haymsworth claims that although segregation in the schools is strictly prohibited by the Constitution, nowhere is it apparent that school integration should be forced. The only thing worse than a bigot is a bigot that claims he's not a bigot. And Judge Haynsworth cannot even do that intelligently. We feel certain that Judge (soon to be Justice) Haynsworth will do his meager part in keeping America safe and stagnant.

the end

Cover Sheet for Informant Report or [redacted]
FD-306 (Rev. 3-13-68)

[redacted]

Date prepared
10/17/69

Date received 10/17/69	Received from (name or symbol number) See below.	Received by SA SAMUEL W. NORTH, JR.

Method of delivery *(check appropriate blocks)*

☒ in person ☐ by telephone ☐ by mail ☐ orally ☐ recording device ☐ written by Informant

If orally furnished and reduced to writing by Agent:
Date
Dictated ____________ to ____________
Transcribed ____________
Authenticated by Informant ____________

Date of Report

Date(s) of activity
10/21/(69)

Brief description of activity or material
Leaflet captioned "STOP THE DRAFT DAY: OCT 21"

File where original is located if not attached
100-70116

* INDIVIDUALS DESIGNATED BY AN ASTERISK (*) ONLY ATTENDED A MEETING AND DID NOT ACTIVELY PARTICIPATE. VIOLENCE OR REVOLUTIONARY ACTIVITIES WERE NOT DISCUSSED.

Attached leaflet was obtained at a demonstration against the Board of Regents of the University of California held 10/17/69 at the University of California Extension Building, 11th and Grand Streets, Los Angeles, in protest to action taken by the Board of Regents in the ANGELA DAVIS matter.

Copies of this FD-306 and attached leaflet made for the following:

2-25-0

INDEX: RALPH ALVY

Alpha House (commune)

All necessary action taken.

What is the Commune?

Block Stamp

SEARCHED ___ INDEXED ___
SERIALIZED ___ FILED ___
OCT 17 1969
FBI — LOS ANGELES

100-70116-686

STOP THE DRAFT DAY: OCT 21

As we participate in the National Moratorium against the war in Vietnam, the machinery of militarism continues to operate in the United States by feeding enslaved young men into a war of genocide. The Moratorium against the war is effective only if it leads to more direct forms of protest. In other words, we must also commit our lives to more direct confrontation with the machine itself.

Many young men faced with the draft today haved denied the government the use of their lives as cogs in a murderous and dehumanizing war machine. As a result, thousands of young men face imprisonment for honorable noncooperation with conscription and war. This quiet nonviolent struggle continues amidst the overwhelming support of the Moratorium.

Early Tuesday morning, October 21, Ralph Alvy, a member of our community attending U.C.L.A., will refuse induction into the United States armed forces. A demonstration has been called in support for Ralph and all other young men presently in prison or facing imprisonment for civil disobedience against the draft and the Vietnam war. The demonstration will take place Tuesday in front of the Los Angeles Induction Center, 1035 South Broadway, at 6:30 AM, the time when Ralph refuses induction.

Please join us and show your continued support for the struggle that shall build a society of brotherhood among men.

L. A. Resistance
507 No. Hoover St.
Los Angeles 90004
666-2066

Alpha House (commune)
443 So. Virgil Ave.
Los Angeles 90004
386-9645

22

FD-263 (Rev. 12-19-67)

FEDERAL BUREAU OF INVESTIGATION

REPORTING OFFICE	OFFICE OF ORIGIN	DATE	INVESTIGATIVE PERIOD
SAN DIEGO	NEW YORK	10/30/69	4/21 - 10/29/69

TITLE OF CASE	REPORT MADE BY	TYPED BY
THE RESISTANCE	SA EARL M. PETERSEN	ejt
	CHARACTER OF CASE SEDITION	

REFERENCE: Report of SA EARL M. PETERSEN at San Diego 9/19/69;
Las Vegas airtel to Bureau 9/22/69;
San Diego letter to Los Angeles 10/13/69.

- P -

LEADS

Information copies of this report are being forwarded to Los Angeles, Sacramento, and San Francisco in view of investigation being conducted in those areas concerning the Resistance.

ACCOMPLISHMENTS CLAIMED ☒ NONE						ACQUIT-TALS	CASE HAS BEEN:
CONVIC.	AUTO.	FUG.	FINES	SAVINGS	RECOVERIES		PENDING OVER ONE YEAR ☐ YES ☐ NO PENDING PROSECUTION OVER SIX MONTHS ☐ YES ☐ NO

APPROVED — SPECIAL AGENT IN CHARGE

DO NOT WRITE IN SPACES BELOW

COPIES MADE:

10 - Bureau (14-2965) (RM)

(Additional copies, see Page B)
13 - San Diego (14-91)
1 - Los Angeles (RM)

100-70118-87

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SERIALIZED ___ FILED ___
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Pg 3, 4, 5, 11, 12, 20, 24, 33, 34, 35, 39, 40

Dissemination Record of Attached Report				
Agency				
Request Recd.				
Date Fwd.				
How Fwd.				
By				

Notations

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1 - 115th MI Group, San Diego (RM)
1 - OSI, San Diego (RM)
1 - Secret Service, San Diego (RM)
2 - New York (RM)
2 - Philadelphia (RM)
1 - Los Angeles (Information)(RM)
1 - Sacramento (Information)(RM)
1 - San Francisco (Information)(RM)
13- San Diego (2 - 14-91)(Resistance)
    (1 - 100-14617)(CCO)
    (1 - 100-8767)(AFSC)
    (1 - 100-14427)(MIC)
    (1 - 157-854)(Community Crisis Center)
    (1 - 14-102)(San Diego Draft College)
    (1 - 25-21587)(Anti-draft Counseling Activity)
    (1 - 100-14746)(Green Machine Coffee House)
    (1 - 100-14748)(Coffee House Dan Diepersloot)
    (1 - 100-14766)(The Place Coffee House)
    (1 - 14-104)(Friends of the Resistance)
    (1 - 14-101)(Miscellaneous Draft Counseling)

LEADS Cont'd

PHILADELPHIA

AT CONSHOHOCKEN, PENNSYLVANIA. At the Diamond State Telephone Company, Accounting Center, 402 Fayette Street, Conshohocken, Pennsylvania, will determine the identity of the subscriber to telephone credit card number M-798-8181-010, and will obtain all available toll charges made to this credit card number and will furnish this information to New York and San Diego.

SAN DIEGO

AT VISTA, CALIFORNIA. Will continue to follow activities of the Green Machine Coffee House;

AT SAN DIEGO, CALIFORNIA. Will continue to follow the activities of the organizations involved in anti-war, anti-draft, and deserter harboring activities and will submit monthly reports concerning this activity as directed by the Bureau;

Will locate and interview Private David JONES who was in the Marine Corps Recruiting Depot Brig, during January and February of 1969, regarding his knowledge of Resistance acitivities in San Diego;

Will obtain from WILLIAM HARRIS GLATTS, the names of persons involved in Resistance activity.

Will attempt to identify deserters EVERSOLE, GISH, O'LIVIA, ECHMANS, PIRES, TOBEN and PEACE and will set forth leads to have these individuals interviewed should they return to the United States.

INFORMANTS

IDENTITY	LOCATION OF INFORMATION
SD T-1 is FOIA(b)(7) - (D)	FOIA(b)(7) - (D)
SD T-2 is FOIA(b)(7) - (D)	14-91-404
SD T-3 is FOIA(b)(7) - (D)	14-91-393
SD T-4 is FOIA(b)(6) FOIA(b)(7) - (C) San Diego State College, who asked that her identity be protected	14-91-401

INFORMANTS CONT'D

IDENTITY	LOCATION OF INFORMATION
SD T-5 is FOIA(b)(7) - (D)	FOIA(b)(7) - (D)
SD T-6 is FOIA(b)(7) - (D)	100-8767-47

ADMINISTRATIVE

The Bureau has instructed that this investigation is to be vigorously and exhaustively pursued to fully develop all aspects of this case and that reports are to be submitted on a 30-day basis beginning 9/22/69 until this matter is resolved. Leads set out for other offices should receive prompt attention.

The period of this report supersedes that of the previous report to include information not previously reported and to clarify some information contained in that report.

This report is being classified confidential inasmuch as information contained herein from confidential informants, if revealed, could reasonably result in the identity of these sources of continuing value to the Bureau.

San Diego will open separate cases on individuals found to be involved in harboring deserters or in counseling in anti-draft and anti-war activity for investigation aimed toward possible prosecution of the subjects involved.

FD-204 (Rev. 3-3-59)

~~CONFIDENTIAL~~

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

Copy to:
1 - United States Attorney, San Diego (RM)
1 - Naval Investigative Service Office, San Diego (RM)
1 - 115th MI Group, San Diego (RM)
1 - Office of Special Investigations, San Diego (RM)
1 - Secret Service, San Diego (RM)

Report of: SA EARL M. PETERSEN
Office: SAN DIEGO
Date: October 30, 1969

Field Office File #: San Diego 14-91
Bureau File #: 14-2965

Title: THE RESISTANCE

Character: SEDITION

Synopsis:

"Friends of the Resistance" groups organized on UCSD and SDSC campus, San Diego, and sponsored speeches and burning of Military Identification Card on UCSD campus 10/14/69. Private Bus containing persons involved in Resistance work stopped Santee, California, 4/11/69, and occupants arrested but later released. Individuals involved in Resistance work involved in Vietnam War Moratorium demonstration. Green Machine Coffee House group meets weekly and at most recent meeting on 10/25/69 at Vista, California, had BPP members present who spoke and presented BPP movie. Forty-five persons in attendance including 27 Negroes, mostly Marines from Camp Pendleton, California.

- P -

DETAILS:

~~CONFIDENTIAL~~

GROUP 1
Excluded from automatic
downgrading and
declassification

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

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I. THE RESISTANCE

SD 14-91

B. Officers and Activists

According to records of the San Diego County Sheriff's Office on October 29, 1969, and Court Record under Docket Number C26039 at the Municipal Court House, 110 East Lexington, El Cajon, California, reviewed on September 16, 1969, WILLIAM SPIRES was arrested with eight other individuals on April 11, 1969. These defendants were in a private bus located at Rancho Fanita and Mission Gorge Road in Santee, California, at the time of their arrest and were charged with a violation of the Health and Safety Code and being in a place where marijuana was being unlawfully used. SPIRES and the other defendants were found not guilty and were released from custody on June 13, 1969. WILLIAM SPIRES had no Selective Service Card in his possession when arrested and when interviewed he advised that he had not registered under the Selective Service Act of 1948 and that he was a member of "the Resistance." SPIRES stated that he would register upon his release from custody and when he did not register, an authorized complaint was filed and warrant was issued by the United States Commissioner in San Diego on April 25, 1969, charging SPIRES with violation of Title 50, Appendix, U.S. Code, Section 462. SPIRES was arrested by Agents of the Federal Bureau of Investigation on June 13, 1969 and was released on bond on June 20, 1969. SPIRES failed to appear as directed and his whereabouts is presently unknown.

The eight individuals arrested in the private bus were:

fugitive

MALCOLM D. DUNDAS
3926 Forest Hill Avenue
Oakland, California
Age: 26
Occupation: Minister

LARRY GENE RIVAS
4189 Albatross Drive
San Diego, California
Age: 21
Employment: Unitarian Society of
Whittier Public Relations
7201 Bright Street
Whittier, California
Telephone 698-8717

SD 14-91

EDWARD LYLE TRIPP
27544 Canyon (off Moody)
Los Altos Hills, California
Telephone 941-1497
Age 23
Employment: Zen Mountain Center
Carmel Valley, California

WILLIAM S PIRES
Address: Dove House
7300 Friars Road
San Diego, California
Age 18
Occupation: Resistance Worker
7300 Friars Road

JOHN WHITTON
31034 Sherman Way
Los Angeles, California
Occupation: Resistance worker

Jail
Rep. [illegible]
[illegible]

JOYCE ELAINE KRIZAN
524 North Morengo
Pasadena, California
telephone 449-8228
Age 19
Occupation: Dance Instructor

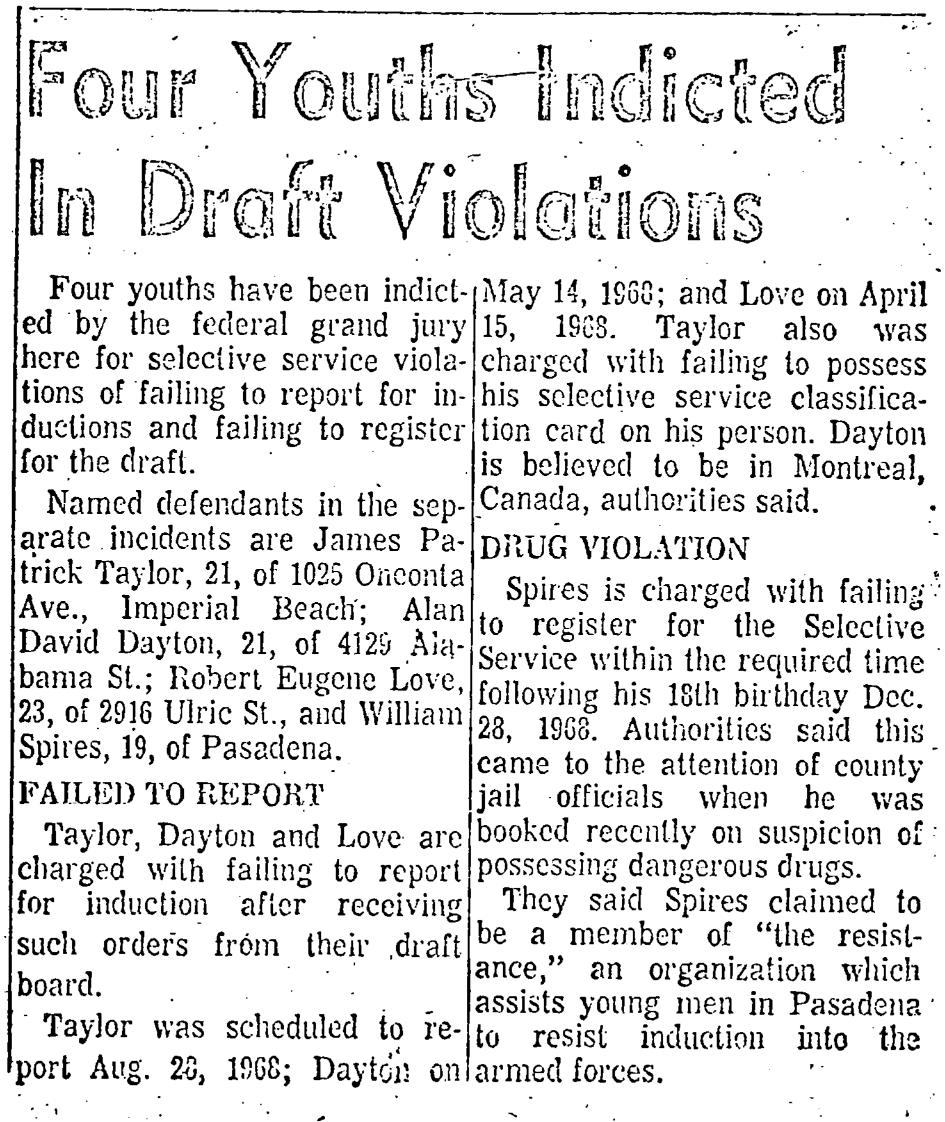
SUZANNE E. SHARP
1554 North Stanley Avenue
Hollywood, California
Telephone 876-4556
Age 18
Employment A & M Records
Los Angeles, California

Authority [illegible]
5/8/69
[illegible]

SHARON MARIE YELVINGTON
802 Monroe
Ann Arbor, Michigan
Telephone 662-0582
Age 18

SD 14-91

The following article appeared in the San Diego Union, a San Diego daily newspaper dated July 18, 1969:



Four Youths Indicted In Draft Violations

Four youths have been indicted by the federal grand jury here for selective service violations of failing to report for inductions and failing to register for the draft.

Named defendants in the separate incidents are James Patrick Taylor, 21, of 1025 Oneonta Ave., Imperial Beach; Alan David Dayton, 21, of 4129 Alabama St.; Robert Eugene Love, 23, of 2916 Ulric St., and William Spires, 19, of Pasadena.

FAILED TO REPORT

Taylor, Dayton and Love are charged with failing to report for induction after receiving such orders from their draft board.

Taylor was scheduled to report Aug. 28, 1968; Dayton on May 14, 1968; and Love on April 15, 1968. Taylor also was charged with failing to possess his selective service classification card on his person. Dayton is believed to be in Montreal, Canada, authorities said.

DRUG VIOLATION

Spires is charged with failing to register for the Selective Service within the required time following his 18th birthday Dec. 28, 1968. Authorities said this came to the attention of county jail officials when he was booked recently on suspicion of possessing dangerous drugs.

They said Spires claimed to be a member of "the resistance," an organization which assists young men in Pasadena to resist induction into the armed forces.

~~SUZAN ELLEN SILBERSTEIN~~
~~524 North Morengo~~
~~Pasadena, California~~
~~Age 18~~

A Resistance caravan bus was stopped by San Diego County Sheriff's Office Deputies in Santee, California, and one of the individuals arrested was a deserter who gave a false name and was released before his true identity could be determined.

(SD T-1, April 21, 1969)

Dave SKILLMAN has purchased a large house at 1360 Dale Street, San Diego, California, telephone number 232-8200. The following persons live in the house:

Mr. and Mrs. EDWARD MC DONALD
and their four children

BARBARA BETZ

KEN BENSON

EVE MILLER

and DAVE SKILLMAN.

A note left for the Postman states that any mail for the "Resistance organization" and "the San Diego Workshop on Non-Violence" should be delivered to this residence.

(SD T-1, September 6, 1969)

C. Current Activity

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date September 18, 1969

Staff Sergeant L. E. MONK, Supply Non-Commissioned Officer, Schools Battalion, Marine Corps Base, Camp Pendleton, California, furnished the following information:

Sergeant MONK advised that a Corporal MIZER, Schools Battalion, Marine Corps Base, Camp Pendleton, California, had given him a handbill entitled "YOU DON'T HAVE TO GO" in which the reader is advised to resist the draft and lists numerous telephone numbers in the Southern California area, Arizona and Las Vegas, Nevada, where an individual may obtain draft counseling. Sergeant MONK stated that Corporal MIZER had told him that he had removed the handbill from a Greyhound Bus that was being used to bus Marines around Camp Pendleton.

Sergeant MONK furnished two copies of this handbill.

On 9/8/69 at Camp Pendleton, California File # SD 14-91

by SA ROBERT D. MANNIX/ orb:kdw Date dictated 9/12/69

This doc ither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

YOU DON'T HAVE TO GO

If you don't want to go into the army there are ways for you to stay out. You have many choices of action. At the bottom of this leaflet is a list of draft counselors who will give you free help. They can, in many cases, find medical or legal ways for you to stay out. What you can do right now is to call the draft board and say you are sick, and then go see a draft counselor. The army cannot punish you for being sick, and the time you gain may save your life.

The Army doesn't want trouble makers, and does not take men who do not meet their medical, psychological, moral, and intelligence levels. That covers a lot of territory, and there are still the legal loopholes. Or if your file were to be "lost" in the bureaucratic shuffle it might take them a year to replace it.

Inside the induction center the officials will do almost anything to get you in the army. They will yell and threaten you to keep you in a state of fear which allows them to control you. They will herd you through their mental and physical tests as fast as they can, so that you will not be able to think or give your reasons for staying out. They will even lie and tell you that if you do not cooperate you will be taken to jail right away. Try not to let them intimidate you. Once you know what the medics are like, imagine when the drill instructors are trying to "discipline" you.

Another possibility is to refuse induction. You would be brought to trial in 6 or 7 months, by which time the situation with the law and the war might have changed. There is a good chance of winning a case like this because of the many techincal errors the Selective Service makes. At any time up to your sentencing you could say " I made a mistake " , and go into the army without punishment, if you chose to do so. Those convicted of refusing induction in the LA area are usually getting 3 year sentences in minimum security work farms (getting out after 2 years on " good time "). Two years on a work farm is better for you physically and morally than 2 years in the Army. You will neither kill nor be killed on a work farm.

You also have a choice of whether you want to help keep the system in existence. You can refuse to cooperate with any physical or induction processing. To do so is to say that you reject that fear which degrades men and makes them kill their brothers against their will. Only acts of non-cooperation will end the draft -- any other action is playing their game, and furthers the system by your acceptance of it. The draft is in clear violation of the 13th Amendment against involuntary servitude. By refusing to comply with it you show that you choose to live your life by what you see as right, rather than by the whim of bureaucratic convenience.

See the person who gave you this leaflet about questions or help.

FOR FREE DRAFT COUNSELING:

ANTELOPE VALLEY 944-2842

ARCADIA 446-5495

COVINA 595-5482
595-2211 ext. 286

FULLERTON - ORANGE 836-8669
494-5286

GLENDALE 242-6632
353-0077 / 3535661

HOLLYWOOD 665-5771 / 344-5398
666-0145

LONG BEACH - SEAL BEACH
439-3762
591-7427

LOS ANGELES (east)
224-3581
221-9141

LOS ANGELES (northeast)
256-4414
257-2004

LOS ANGELES (south)
625-2169
585-2766 (Wed. 7:30-12)

LOS ANGELES (west), SANTA MONICA
478-2374
455-1573 / 478-0725

LOS ANGELES (southwest)
324-6675
323-8409 / 329-9242

LOS ANGELES (USC area)
746-6113
748-4662

LOS ANGELES (metropolitan)
663-9946 / 389-1356 (C.O.'s only)
386-9625

PASADENA
681-7651 / 791-1978
255-0558 / 256-1967

POMONA - CLAREMONT
626-1703
629-5[illegible]

SAN BERNARDINO - REDLANDS - RIVERSIDE
686-5320
792-4577

SAN DIEGO
276-8866
453-4363

SAN FERNANDO VALLEY
787-6925
348-8814

SAN PEDRO
832-2218

SANTA BARBARA
966-0234 / 961-2097
968-4556

VENTURA
643-5033 / 643-1787

WHITTIER
698-9805
693-7637

ARIZONA
955-6270 (Phoenix)
622-6755 (Tucson)

LAS VEGAS, NEVADA
Trudi Storm, 3451 Middlebury Ave.
Draft Counseling and Information, Methodist CCSC, 223 E. Fremont

TO TALK ABOUT DRAFT REFUSAL, RESISTANCE OR SANCTUARY:
Peace House 724 N. Marengo Ave, Pasadena
449-8228

South Bay 372-0038 after 5:30

Westwood 11317 Santa Monica Blvd.
478-2374

IF YOU WOULD LIKE THE NUMBERS OF MORE DRAFT COUNSELORS IN YOUR AREA CALL
681-7651 / 791-1978 IN PASADENA

A demonstration is planned at Gate 2, of the Marine Corps Recruiting Depot, San Diego, California, on October 15, 1969. It was planned that four protestors who are straight looking will attempt to quietly attempt to get into the library on the Base and will sit there reading until 4:00 PM at which time they will begin passing out leaflets to Marines leaving the Base on liberty. A "silent vigil" will begin at Gate 2 at 4:00 PM. Planning of this demonstration was discussed by EVE MILLER, JOAN JENSON, DEBORAH BURTON and ROD BURTON and according to them, the demonstration will be sponsored by the San Diego Non-Violent Workshop.

(SD T-1, October 11, 1969)

On September 4, 1969, EVE MILLER held a meeting at her house at 1360 Dale Street, San Diego, California, to organize a group calling themselves "The San Diego Workshop in Non-Violence". This group will meet on Thursdays at 8:00 PM at the Dale Street Address to organize boycotts and non-violent demonstrations for the future. The group is planning to have a Christmas boycott. They claim to be opposed to all wars and the United States Government and believe the campaign of non-violent demonstration will receive effective publicity. Six white males and five white females attended the meeting on September 4, 1969.

(SD T-1, September 6, 1969)

D. Cooperation with other groups

A telephone credit card number M-798-8181-010 has been made available for the use of draft resistors.

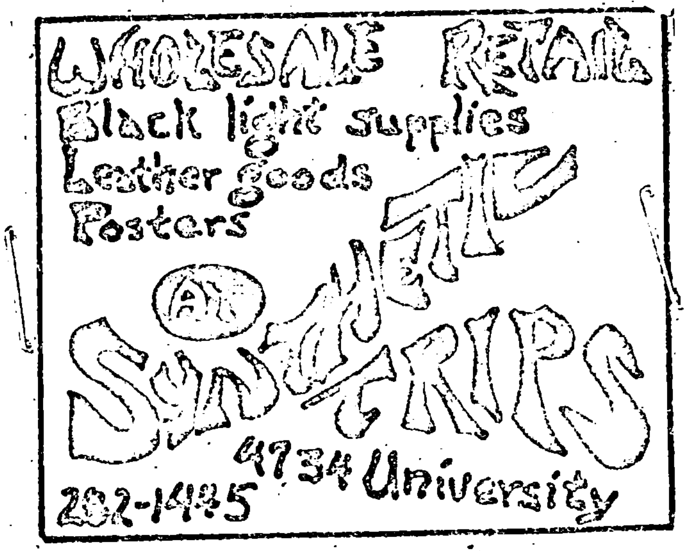
(SD T-2, October 3, 1969)

PATRICIA SCHONEFELDT, Secretary to the Chief Special Agent, Pacific Telephone Company, San Diego, California, advised on October 29, 1969, that telephone credit card number M-798-8181-010 was issued by the Diamond State Telephone Company, Accounting Center, 402 Fayette Street, Conshohocken, Pennsylvania.

A group called Synthetic Trips, 4734 University Avenue, San Diego, California, was in contact with the Salt Lake City Draft Resistance, 369 West South Temple, Salt Lake City, Utah, on July 12, 1969.

(SD T-3, September 18, 1969)

The following advertisement appeared in the San Diego Free Door to Liberation, Volume 1, Number 37, the October 9 - 27, 1969, issue:


WHOLESALE RETAIL
Black light supplies
Leather goods
Posters
AT
SYNTHETIC TRIPS
4734 University
282-1485

The San Diego Free Door to Liberation is a member of the underground press syndicate published every other Thursday by "Encounter Commune", 6389 Imperial Avenue, San Diego, California, according to information published in this paper.

The following advertisement was printed in the "San Diego Free Door to Liberation" October 9 - 22, 1969:

"Oct. 12. 19: Draft Coffee Every Sunday,
1511 - 29th St. 7:30 PM."

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date October 14, 1969

1

WILLIAM HARRIS GLATTS, Marine Corps Serial Number 2400141, was interviewed at the Marine Corps Recruit Depot (MCRD), San Diego, California, and furnished the following signed statement:

"October 8, 1969

"I, William Harris Glatts, Marine Corps Serial Number 2400141, make the following signed statement to Earl M. Petersen who has identified himself to me as a Special Agent of the FBI. I make this statement voluntarily. No promises have been made to me and I know that I do not have to make this statement if I do not desire to do so. I am aware that this information can be used in a court of law although I do not desire to testify to this information in court.

"I was born [redacted] Pennsylvania. I reside at 2296 Congress Street, San Diego with my wife Jeanie Marie Glatts who is a member of the Marine Corps assigned in San Diego. I will be discharged from the Marine Corps on October 15, 1969.

FOIA(b)(6)
FOIA(b)(7) - (C)

"I enlisted in the Marine Corps on January 10, 1968. I went to Paris Island, South Carolina, for recruit training and was later assigned to the Communications and Electronics School Battalion in San Diego.

On 10/8/69 at San Diego, California File # SD 14-91

by SA EARL M. PETERSEN:vd Date dictated 10/10/69

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"On January 24, 1969, I was in the Brig at the Marine Corp_ Recruit Depot. At about 2:00 p.m. I was on a temporary release to see a doctor in Building 310 and Private O'Livia and I were able to get away from Marine watching us. We went out the gate. Pvt. O'Livia went to San Francisco.

"I called Message Information Service and was told to contact Eve at another number after I told them I had escaped from the brig and was looking for asylum. I called Eve Miller and told her I was looking for a place to stay and she said the Dove House was closed down and that there were only a few people left in San Diego working for the resistance. She said she was working alone with another man. I floated around for a couple of weeks and finally was turned in and went back to the brig. I was not helped by the resistance during that week but wanted to find out how it worked.

"When I got back to the brig, a Private named David Jones who had been at a sanctuary in Pasadena, California, was there and for the next 28 days we talked about the Resistance Movement. He told me you call Message Information Center and tell them you are a deserter and want to go to Canada. They refer you to the 'Dove House', a house operated by the Resistance in San Diego. The house was off Friars Road in Linda Vista. Dove House would then arrange transportation to the Haight Ashbury section in San Francisco. There you go to 'Draft Aid' or 'G.I. Aid'. They are located on the main street and have posters in the windows saying 'Draft Aid' and 'G.I. Aid'. They are two different groups across the street from each other. They arrange a place to stay for about eight days and furnish clothing and money and transportation to Alberta, Canada. At Alberta a man is contacted who arranges for a job, a place to live and necessary papers. Transportation can be arranged for movement to Sweden but most Deserters stay in Canada.

"Private O'Livia went to Canada by this route.

"The only thing required to be transported to Canada by this route is a statement of why you left the military and examples of harassment. This statement is furnished after reaching Canada and is sent to 'Draft Aid' for use in pamphlets and publications to embarass and harass the military and authorities.

"During January, 1969, the Dove House in San Diego was in full operation. They had about eleven people staying there permanently and in addition they could handle about fifteen deserters. They generally sent about three carloads of deserters to San Francisco per week. They furnished clothing, money and a place to stay at the Dove House.

"Another person Message Information Center will place you in touch with when you need help is 'Bud' who arranged for sales of the 'Free Press'.

"I have read this statement of this page and four (4) others and it is true and corrent to the best of my knowledge.

"/s/ Wm J. Glatts

"Witnessed:
Earl M. Petersen, SA, FBI, San Diego, Calif. 10/8/69

"Witnessed:
Raymond C. Matthias, WO USMC, 10/8/69."

GLATTS advised that he has numerous names of individuals involved in resistance activity at his home and stated that he will make these names and addresses available to the FBI.

GLATTS stated that he writes articles which are published in the San Diego Free Press under the name ADLER.

4

SD 14-91

He advised that the following individuals who are in a deserter status from the MCRD are living in Mexico and in Canada, but that he does not have the full names of these individuals:

In Mexico City: [redacted]

In Canada:

FOIA(b)(6)
FOIA(b)(7) - (C)

The individuals named above are deserters from the Casual Company at the MCRD. [redacted] has civilian charges against him for use of narcotics and possibly the Dyer Act charge. [redacted] are narcotics users and are eventually to be kicked out of Canada when this is determined.

[redacted] is in Montreal, Canada, and the other individuals in Canada are living in Alberta.

14

FOIA(b)(6)
FOIA(b)(7) - (C)

RICHARD E. SAVITZ, Attorney, 1346 Garnet Avenue, San Diego, California, 92109, telephone number 488-0689, is a person sympathetic to draft resistors, AWOLs and deserters and can be expected to furnish assistance to these individuals. Attorney SAVITZ assisted a Marine Private [redacted] in getting a discharge from the U.S. Marine Corps and instructed him to have two joints of marijuana in his possession when he was arrested on his last Absence Without Leave which resulted in his getting an undesirable discharge.

(SD T-2, October 3, 1969)

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date October 14, 1969

1

Warrant Officer RAYMOND C. MATTHIAS, Marine Corps Recruit Depot (MCRD), San Diego, California, furnished the following information from intelligence information available to the Provost Marshal's Office where he is assigned at the present time:

Anyone interested in counselling should contact "Green Machine Staff House", 2133 North Santa Fe, Vista, California, telephone 724-1563. Persons interested in the "Grunts" and "Duck" newspapers can also contact the Green Machine Staff House.

Assistance to Marines who are absent without authorization can be obtained by telephone from 6675 El Cajon Boulevard, San Diego, California. No telephone number was shown for this address and military intelligence investigation could not verify this information.

On approximately February 26, 1969, [redacted] planned to go AWOL and to contact "The Resistance" at the Dove House in San Diego, California.

FOIA(b)(6)
FOIA(b)(7) - (C)

[redacted] a Marine deserter who received assistance from anti-war organizations, has stated that the following individuals are active in this type of work:

JOHN PORTER
Telephone number 488-0689

Professor LEON NOWER
Telephone number 444-4562

On 10/8/69 at San Diego, California File # SD 14-91

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by SA EARL M. PETERSEN:vd Date dictated 10/10/69

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MARY HARVERY
Head of the Civil Liberties Union
Telephone number 454-1943

LAZRO
Home telephone number 276-1955
Office telephone number 297-1051

Investigation by the Provost Marshal's Office revealed that telephone number 276-1955 was subscribed to by one NORMA A. SEELY, address not determined. Telephone number 297-1051 is the telephone number of the University of California at San Diego, Law School.

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date August 13, 1969

GARY DEAN STUMP, U. S. Marine Corps (USMC), Serial Number 247994, was contacted at the Kona Kai Club, Shelter Island, San Diego, California, and furnished, in narrative form, the following information regarding a period of time beginning April 16, 1969. Prior to this interview Mr. STUMP was furnished a Standard Warning and Waiver form (FD 395) which was executed by him and witnessed by his attorney, DONALD W. HARRIS, in whose presence and at whose request this contact was made.

GARY STUMP, in the company of GREG HOUSTON, another brig inmate at Marine Corps Recruit Depot (MCRD), escaped custody on April 16, 1969, and hitchhiked to Mission Beach. In the Mission Beach area they inquired of the first hippie-type individual that they encountered where they could receive aid and sanctuary. They were advised by this individual to contact the Ocean Beach Trilogy located on Bacon Street slightly north of Voltaire.

At the Ocean Beach Trilogy numerous telephone calls were made and among those calls was a call to the Message Information Center (MIC). The MIC furnished numerous telephone numbers of individuals who would provide aid to AWOLs. Contact was made with a white male bearded unknown subject, 6 feet tall, 150 pounds, brown hair, brown eyes, operating a used Volkswagen van, color not recalled.

This individual provided transporation for STUMP and HOUSTON to a military counsellor, name unknown, who is a professor from San Diego State. STUMP advised he could not recall the location of this individual's home, but that it was out of El Cajon in a hilly area. This professor advised STUMP and HOUSTON different ways to attack the military and procure a discharge. This discourse lasted approximately one hour.

On the same date efforts were then made by the white male bearded unknown subject to locate housing for STUMP and HOUSTON. This search for housing ended at the campus of the University of California at San Diego where contact was made with DEBBIE BURTON, wife of ROD BURTON, who

On 8/5/69 at San Diego, California File # SD 42-33692

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SA FRED A. GALLEGOS;
by SA PHILIP B. AUSTIN/vlh Date dictated 8/8/69

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is resident dean of Blake Hall. Accommodations were afforded on the fourth floor of Blake Hall where HOUSTON and STUMP resided for approximately three weeks. DEBBIE BURTON was advised regarding the AWOL status of the individuals according to STUMP. [redacted]

FOIA(b)(6)
FOIA(b)(7) - (C)

While at this location the following individuals were met by STUMP and HOUSTON: DAVE PETRATUS (phonetic), MINDY (Last Name Unknown), DAVE SHAW, and DAVE LIETHER. While residing at this location STUMP and HOUSTON were afforded the use of pooled University meal tickets which allowed them to eat at the University cafeteria. Also, while at this location they filled out conscientious objector forms which they took back to MCRD with them at the time they surrendered themselves.

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date October 13, 1969

1

FOIA(b)(6)
FOIA(b)(7) - (C)

[redacted] Private, Marine Corps Recruit Depot (MCRD), San Diego, California, was interviewed on October 8, 1969, and furnished the following signed statement:

"October 8, 1969

"I, [redacted] make the following voluntary statement to Earl M. Petersen, who has identified himself to me as a Special Agent of the FBI. I am aware that this statement can be used in a court of law. No threats or promises were used to cause me to furnish this statement.

[redacted] I completed tenth grade at Spanish Fork High School, Spanish Fork, Utah. I enlisted in the U.S. Marine Corps on January 26, 1969. [redacted]

FOIA(b)(6)
FOIA(b)(7) - (C)

FOIA(b)(6)
FOIA(b)(7) - (C)

"On May 3, 1969, I was in the Medical Rehabilitation Platoon, Marine Corp Recruiting Depot, San Diego, California. At about 4:00 p.m. I got on the hospital bus going to Balboa Naval Hospital through the use of a fake hospital pass I got from another service man whose name I do not recall. When I got off the bus at the hospital, I went to the Navy Post Exchange where I cashed my paycheck and bought some civilian clothing. I killed some time around the hospital until it got dark. I then went over the parking lot fence and walked through the freeway overpass and downtown to the bus station and got a bus ticket to Hollywood, California. I thought I could get along there easier than anyplace else until I could get home.

On 10/8/69 at San Diego, California File # SD 14-91

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by SA EARL M. PETERSEN:vd Date dictated 10/10/69

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SD 14-91

"I arrived in Hollywood about midnight and went down on "the strip". I asked people on the street where I could find a place to stay for the night. A "hippie type" individual told me to go to the "Diggers Organization" at 1616 North Argyle Street in Hollywood. I stayed there one night. When they found out I was a deserter they told me I couldn't stay there anymore.

"One of the persons at the Diggers told me about a friend of his at 2001 Ivar, Apartments 15, 5 and 4, Hollywood where a group of people live. He told me this was a "crash pad" and that I could stay there.

"I went to this address and stayed there about two weeks. Between ten and twenty people were living in the three apartments and the number varied. They were "Hippie type" individuals but none of them were AWOL Servicemen. A man by the name of "J.C." was renting the apartments. While I was living there, two detectives who were living there undercover and wearing wigs, flashed their badges and attempted to search the place but were refused by "J.C." They were trying to get a "dope conviction" on "J.C." who is a dealer. "J.C." sold methadrine, LSD, marijuana, heroin and other drugs. I was in a low mood and he gave me some speed "spud" to try which I did. I later used other kinds of drugs there which he gave me including one shot of heroin. "J.C." had some of the people staying there sell various drugs for a part of the profit.

"I was able to panhandle enough money for a ticket to my home in Las Vegas. I told my mother I was AWOL and told her I would go back and turn myself in. I stayed, there two days. On the way back to base I was in the wrong state of mind to return to base so I went back to Hollywood. I went back and stayed with "J.C." for about three weeks. Every night detectives and police officers came to check the place and check identification and I was afraid they would arrest me. I walked around the street for a day and a night.

"Finally a "hippie type" individual whose name I do not know told me to go to the West Hollywood Presbyterian Church for help. The man who told me this did not know I was AWOL.

"I went to the church at 7350 Sunset Boulevard, Hollywood, California. At the church there were around twenty to thirty young men and women who slept on the church grounds in sleeping bags at night and were fed one meal a day or more by the church. I blended in with this group and stayed there most of the summer. Mr. Ross A. Greek, the minister of this church allows people who are in need of help to stay on the church grounds and helps them by giving them something to eat without any questions asked.

"On about September 18, 1969, my birthday, I got to thinking about home and was very low and I had taken some LSD. I didn't know what I was doing for three or four hours and started crying and was extremely upset. Rev. Greek reassured me and helped me get control of myself after which he told me I could talk to him about my problems if I so desired. I then talked to him and told him I was AWOL from the Marine Corps. Rev. Greek advised me to go back and turn myself in because running all the time would not get me anywhere. He said I should go back to the military and tell them honestly why I did not want to come back and why I did not want to be in the military service. He gave me the name of the National Lawyers Guild and said if I was court-martialed and did not wish to be represented by military counsel I could obtain the services of another lawyer. He talked me into going back to the base. He offered to drive me to San Diego. I told him the name of my aunt, [redacted] Resida, California. He then telephoned her and she came to the church and drove me to Balboa Hospital where I turned myself in to the hospital. A Doctor White checked me over and called the Shore Patrol who met me in front of the hospital and returned me to MCRD.

FOIA(b)(6)
FOIA(b)(7) - (C)

"During about the middle of August while staying at the church, I bought a Free Press newspaper to get the address of some kind of military or draft counseling service to help me. I was familiar with the Free Press as I had read it previously. I telephoned the number listed for 'resistance'. Through some mixup I was unable to get them by telephone because the number had been changed. I was not able to get thru on the telephone and never did talk to them or get any help from them as I never did call them.

"After I advised church officials I was AWOL, one of them gave me the name 'Bob Dorne', 477-8116 at home or 463-7134 at the office and said he could counsel me as to my legal rights as he specializes in military law. I telephoned him and he told me to return to base and told me the procedures I would go through. He told me I might have grounds for a discharge because of my feelings toward military service. Dorne gave me the name of a doctor, Arlene Farwell, telephone number 397-3248 who might through giving me a complete physical, find some medical defect which would be sufficient to allow me to get a medical discharge. He recommended that I immediately return to the military authorities before I changed my mind.

"I expect to receive an undesirable discharge in the near future because my status as a former deserter.

"'J.C.' whose name I do not know, was the only person who helped me while knowing I was a deserter.

"I have read this statement of this page and seven others and it is true and correct to the best of my knowledge.

[redacted]

FOIA(b)(6)
FOIA(b)(7) - (C)

"Witnessed

"/s/ Raymond C. Matthias, WO USMC MCRD SD 10/8/69
"/s/ Earl M. Petersen, SA, FBI, San Diego, Calif., 10/8/69"

FOIA(b)(6)
FOIA(b)(7) - (C)

[redacted] made available a copy of the following letter furnished to him by Reverend ROSS A. GREEK, Minister of the West Hollywood Presbyterian Church:

"7350 Sunset Boulevard
Hollywood, California 90046
Phone HO-2-5818
874-1816
19 September 1969

"West Hollywood Presbyterian Church
Minister
Mr. Ross A. Greek

"Dear Sirs:

"Recently I met [redacted] a Marine who is AWOL. Ultimately he related to me that he had left the Marine Station. He has been in very poor mental health, and has had lung congestion. It is my personal conviction he should be dismissed from the Service. He is basically a C.O. and emotionally unable to cope with Service Life. Because of the stress he felt he has used drugs, although not using them at present.

FOIA(b)(6)
FOIA(b)(7) - (C)

"It was my privilege to be a Navy Chaplain during World War II and stationed at one time at Philadelphia Naval Hospital working with emotionally distressed persons. I have my Doctoral Degree in Mental Health - and it is because of this training and involvement with disturbed persons I believe Robert should receive his discharge.

"Thank you for your consideration of his care.

"Sincerely

"/s/ Ross Greek

"Rev. Ross Greek"

The following description of [redacted] was obtained through observation and interrogation:

FOIA(b)(6)
FOIA(b)(7) - (C)

Name		[redacted]
Sex		Male
Race		Caucasian
Date of Birth		[redacted]
Place of Birth		
Height		6'
Weight		155 pounds
Hair		Blond
Eyes		Green
Relatives	Mother -	[redacted] 2717 Kings Way Las Vegas, Nevada
Permanent Residence		[redacted] Las Vegas, Nevada
Military Service		Private U.S. Marine Corps
Serial Number		[redacted]
Education		10th grade Spanish Fort High School Spanish Fort, Utah

PETER JAN YZERMAN, Army Serial Number US 56730018, was arrested on September 30, 1969, at 2249 Gum Tree Lane Fallbrook, California, by Special Agents of the FBI at which time he stated that he had been furnished the name of a person connected with "the Resistance" in San Francisco, California, and he had written to this person for assistance in connection with his desertion. He stated he had received no reply from this person and declined to identify the person to whom he had written or the person that had furnished him this name.

SD 14-91

II. FRIENDS OF THE RESISTANCE

A. Background and Organization

An application for a charter as an organized campus activity has been received from a group called "Friends of the Resistance" for the Fall Semester of 1969. JOHN VALENTINO, 1420 Brooks Street, San Diego, California, telephone number 291-7591 is President of this group. A Dr. KIRBY is the faculty advisor. The application was received at San Diego State College.

(SD T-4, October 8, 1969)

A letter written by EDWARD VAN VALKENBURGH contains a return address as follows:

"Friends of the Resistance
University of California
San Diego, California
President RIFKA GREENBURG"

On October 9, 1969, at approximately 8:00 PM, Officer G. W. GLEASON, Badge Number 962, San Diego Police Department, working in an undercover capacity, entered the residence of EVELYN TRASK MILLER at 1306 Dale Street, San Diego, to attend a weekly meeting of a "workshop on non-violence", a draft resistance organization. EDWARD VAN VAULKENBURGH was Present at the time of the officers' arrival as was an individual named ROBERT JOHN HUDSON, whose identity was later determined. At no time during the meeting did VAN VAULKENBURGH introduce HUDSON. VAN VAULKENBURGH announced that an Air Force deserter was going to burn his identification card at a rally at the University of California at San Diego (UCSD) at which time he turned and looked at HUDSON and smiled. During the rally to be held on October 15, 1969, two other Resistors were planning, to speak against the draft.

VAN VAULKENBURGH and HUDSON left the meeting together at approximately 11:30 PM.

Two students will give Resistance speeches at UCSD to be followed by a third speaker who is a deserter from the U.S. Air Force. This individual may burn his Military Identification Card as a part of his speech. The speeches will be in the free speech area and will begin at 11:45 AM. After the deserter speaks, he will be taken through the school to an awaiting car and taken to 3075 Mission Bay Boulevard, San Diego, California, telephone 488-3475, where he may stay a few days or may leave immediately. This deserter has been AWOL for 32 days. An individual named NED VAN VAULKENBURGH, who is a tall slender individual, with long blonde hair, is allegedly involved in the planning for this demonstration. The deserter's parents formerly lived in Chula Vista, California, but moved to an unidentified address about four months ago.

(SD T-1, October 11, 1969)

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date October 16, 1969

STUART A. BATT, News Editor, KFMB, Channel 8, 1405 Fifth Avenue, San Diego, California, on October 15, 1969, advised SAs ROBERT G. MOORE and EARL M. PETERSEN that he had received the following letter at his office, signed EDWARD VAN VALKENBURGH:

On 10/15/69 at San Diego, California File # SD 52-5320

by SA ROBERT G. MOORE and
SA EARL M. PETERSEN/RGM:ejt 30 Date dictated 10/16/69

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

Friends of the Resistance
University of California,
San Diego, California
Pres. Rifka Greenberg
October 10, 1969

City News Editor

Dear Sir:

October 15 is a planned nationwide student non-participation day. This is being organized by the Student Mobilization Committee to End the War in Viet Nam.

We, the Friends of the Resistance are going to have a demonstration on October 14, at 11:45 AM on the Free Speech Plaza at Revelle Campus of UCSD. At this Rally two UCSD students will announce publicly the return of their draft cards to the Selective Service. Following the announcement of resistance by the UCSD students, a former student of Castle Park High School will take another action in protest of the war. This action has never been taken before in any U.S. anti-war campaign.

We urge you to come and cover this event.

Sincerely,

Edward Van Valkenburgh
Edward Van Valkenburgh

PS Any questions should be addressed to Phil Carver, UCSD Argo 308 453-0285 or by mail to PO Box 4763 La Jolla , 92037.

Mr. BATT stated that Cameraman BOB ORR, KFMB Channel 8 Television, obtained copies of the following letters at UCSD on October 14, 1969:

"Life love lives life love loved (life) again ..."

It is a malicious lie to suggest that violence perpetrated by human beings upon each other can result in any favorable outcome. It is plainly evident that those institutions which rely upon violence for their protection and perpetuation are not institutions whose primary functions are the improvement of the level of human existence; but, rather, they are institutions whose aims are selfish and whose goals are the suppression and destruction of human life.

It is not enough to condemn such institutions, nor can their desired removal be accomplished by "taking up the gun;" but it is necessary, rather, for each one of us to determine exactly how we can place the daily living of our lives in direct opposition to the institutions thus grinding them to their destruction.

We must determine what it means to place our bodies with our minds, to involve our whole lives in the work against those forces and institutions which have already dedicated hundreds of years and millions of lives toward our destruction. This cannot seem futile when presently, without this dedication, we exist and think and believe in opposition to these institutions.

Thus, on August 15, 1969, I addressed a short letter to the Attorney General of the United States of America stating that since I would never allow myself to be inducted to kill in assistance to a foreign and domestic policy which I find horrifying, I could no longer carry a Selective Service Card. I stated that I was returning it so that his statistics of "able bodied men" prepared to murder at the bid and direction of these institutions would not be incorrect. I further informed the Attorney General that I would no longer allow myself to remain on his list as a student studying and expecting to eventually graduate to become a highly educated killer. Attached to this letter I sent my Selective Service Classification and Registration cards.

In Celebration of Life,

Edward Van Valkenburgh

Edward Van Valkenburgh

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Richard M. Nixon
President of the United States

Dr. Robert Seamans
Secretary of the Air Force

Gentlemen:

On July 29th, 1968, I signed away four precious years of my life to the United States Air Force. I had been taught that it was wrong to take another being's life -- yet I was also led to believe that it was disgraceful and illegal to refuse to serve in an armed force whose main purpose was to kill. Consequently, it was not without doubt that I entered the military.

Now, after more than one year of service, any confusion in my mind has been cleared. I now realize that to support the American war machine, even in a non-combatant capacity would make me just as guilty of murder as the men who pull the triggers, drop the napalm, and launch the missiles. I can not and will not continue to be a slave to a system that is contrary to my every belief. To seek my liberation will most assuredly mean physical incarceration, but no matter how thick the bars, how high the fences, I shall forever be a free man, because my mind no longer belongs to the military to order around as they wish.

I appeal to all my brothers, worldwide, to lay down their arms and refuse to support their respective armed forces in any manner whatsoever. Only in this way can the ancient tradition of war, perpetrated by a relative handful of the world's population, be ended. Only then can we attempt to conquer the problems of illiteracy, hunger, racial prejudices, and the many other social problems that have been too long neglected in favor of war efforts.

It is with these beliefs that I respectfully submit my resignation from the United States Air Force and dedicate my life to non-violent revolution.

Yours in love and peace,

Robert J. Hudson

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Brothers and Sisters,

I find that I can no longer participate in good conscience with the Selective Service System. I gave my draft card to the La Jolla Friends Meeting on October fifth. I now make my action public. I realize fully the consequences of my act. But I could not participate in the war machine after having realized the process of dehumanization which makes men into blind killers of their fellowmen.

Over the past six months I have continally explored the alternatives open to me. I could have been silent. I could have had a student deferment. I could have been classified as a Conscientious Objector. But I am more of a conscientious objector than the law will allow. I cannot give any support; physically, psychologically, or morally, to war with my life. I cannot perpetuate the systematic dehumanization of my brothers and sisters in preparation for war.

Many people have tried to convince me of the value of "staying within the system," of accepting what exists as having a valid power over my life. I have examined that position and found that what exists in American society as the prime power is fear. It is fear and fear alone which would call me to a position against my conscience. I refuse to let that fear run me. No longer am I silent. I am tired of that silence whichs sounds like complicity.

In Peace,
David Petraitis
David Petraitis

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FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

1

Date October 17, 1969

WILLIAM PADELFORD, Principle, Castle Park High School, Chula Vista, California, advised that ROBERT JOHN HUDSON, [redacted] graduated from the Castle Park High School on June 14, 1968.

FOIA(b)(6)
FOIA(b)(7) - (C)

On 10/17/69 at Chula Vista, California File # SD 52-5320

by SA STEVEN L. CHRISTENSEN and EARL M. PETERSEN /EMP:orb Date dictated 10/17/69

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FD-302 (Rev. 4-15-64)

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FEDERAL BUREAU OF INVESTIGATION

Date October 16, 1969

Officer JACK PEARSON, San Diego Police Department, on October 14, 1969, advised Special Agents EARL M. PETERSEN and ROBERT G. MOORE that on October 14, 1969, at 1205 hours, HUDSON, donned in an orange cap and blue and white striped "T" shirt and pants was observed standing in Revelle Plaza at the University of California at San Diego with a microphone, speaking to approximately 300 spectators. He held up a green card and announced his resignment from the U. S. Air Force. A white male described as being approximately 20 years old, 6', 150 pounds, long brown hair, sparse beard, wearing a green "T" shirt, set the card on fire which HUDSON held. Standing near HUDSON and facing the audience were DEBORAH TRUAX BURTON wearing an off red sleeveless heavy mini suit dress, and EDWARD VAN VALKENBURGH, also known as "Ned" wearing a faded blue long sleeved shirt, off white jeans and a brown sweat band around his forehead.

Shortly after the burning of the card, HUDSON, the subject in the green shirt, and a third young white male (not further described) left the plaza area and walked to a 1968 red Ford pickup bearing California license number 16789 D, which was parked in the northeast parking lot of Revelle College. They loitered around the truck momentarily and headed back toward the plaza.

VAN VALKENBURGH was subsequently seen to enter the truck briefly and then walk to the southeast section of the car parking lot where HUDSON who at this time was announcing his being a deserter in a news interview.

The truck was subsequently seen to be driven by BURTON while passing the campus security office and turning east on Mira Mar Road. Just prior to reaching Mira Mar Road a form was observed ducking down in the passenger seat of the truck. By the time Officer PEARSON reached Mira Mar Road the truck was seen pulling away from a stopped position on the south shoulder near a wooded area. At this time VAN VALKENBURGH was seen sitting in the passenger seat. The truck traveled east on Mira Mar Road to the Scripps Hospital driveway. It

On 10/14/69 at San Diego, California File # SD [illegible]

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by SA EARL M. PETERSEN and SA ROBERT G. MOORE [illegible] Date dictated 10/15/69

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was followed through the hospital parking lot to Genesee Avenue where it turned right. This was extremely unusual in that the right turn could only lead back to Mira Mar Road, the road from which the truck had previously exited. At this point the truck was stopped and uniformed Officer R. R. WILLETT, number 269, was summoned to the scene. When Officer PEARSON approached the truck, a third subject, HUDSON, was seen slouched down in the center position of the truck cab. He abruptly straightened up as Officer PEARSON came closer.

Each subject was asked to alight and an attempt was made to isolate each one. VAN VALKENBURGH stated to the others, "So there won't be any discrepancies in our stories, I was just bending down to pick up a pencil."

When interviewed, VAN VALKENBURGH stated that he was acquainted with "BOB HUDSON" and that BURTON stopped to pick HUDSON up while he was hitchhiking. When asked his occupation, he indicated he was a part-time student at University of California at San Diego and active in causing campus disorders. He denied hiding in the truck and reiterated the statement about the dropped pencil.

BURTON was next to be contacted. She stated that she knew nothing of what transpired. She denied that there was any cause for the furtive actions observed by Officer PEARSON. She further related that she would rather not indicate whether or not she knew HUDSON or the circumstances surrounding his being in the truck. She claimed to be a housewife and to be involved in numerous organizations but declined to name any.

HUDSON was noticeably nervous. When asked about his military status, he volunteered that he had just resigned from the Air Force at a University of California at San Diego rally.

HUDSON was then admonished as to his Constitutional Rights per police department Form 115. He gave an intelligent waiver to these Constitutional guarantees prior to relating that he resigned by burning his military Identification Card about an hour earlier at University of California at San Diego.

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He said he was a deserter from Malmstrom Air Force Base in Great Falls, Montana, since September 7, 1969, and he had left at the rank of A1C-E3, Serial Number [redacted] He had been working for the 'resistance' in the Monterey area. He refused to state his relationship with BURTON and VAN VAULKENBURGH or when and where he entered the truck. He indicated that he was fully prepared to go to prison for his beliefs.

HUDSON was arrested for being on unauthorized absence from the military and placed in a police vehicle driven by Officer WILLETT which had by this time arrived.

An attempt to obtain a permissive search from BURTON failed. A search was conducted on probable cause. No contraband, as was suspected due to the subject's furtive movements, was found. The vehicle was found to be registered to RODNEY BURTON, of the same address as shown on DEBORAH BURTON's license.

HUNDSON was transported to Naval Shore Patrol Headquarters by Officer WILLETT.

PEARSON furnished the following descriptions:

ROBERT JOHN HUDSON

Race	White
Sex	Male
Age	19
Born	[redacted]
Height	5'11"
Weight	145 pounds
Hair	Brown
Eyes	Hazel
Address	Malmstrom Air Base, Great Falls, Montana
Military	A1C, U. S. Air Force serial number [redacted]
Driver's License	California, number S 7727812

FOIA(b)(6)
FOIA(b)(7) - (C)

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4
SD 52-5320

EDWARD VAN VALKENBURGH

Race	White
Sex	Male
Age	19
Born	[redacted]
Height	6'4"
Weight	147 pounds
Hair	Blond
Eyes	Blue
Address	1035 Star Park, Coronado, California
Driver's license	California, number S 924423

FOIA(b)(6)
FOIA(b)(7) - (C)

DEBORAH TRASK HUDSON

Race	White
Sex	Female
Age	23
Born	[redacted]
Height	5'2"
Weight	105 pounds
Address	1911 - 29th Street
Driver's license	California, number R 921459

FOIA(b)(6)
FOIA(b)(7) - (C)

"JOHN DOE"

Race	White
Sex	Male
Age	20
Height	6'
Weight	185 pounds
Apparel	green "T" shirt and blue jeans

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FEDERAL BUREAU OF INVESTIGATION

Date October 16, 1969

DALE SCHWARTZ, News Reporter, Channel 10 Television, San Diego, California, on October 15, 1969, advised Special Agents EARL M. PETERSEN and ROBERT G. MOORE that on October 14, 1969, he was at Rovelle Plaza, University of California at San Diego, San Diego, where he and his cameraman, BOB CRAFT, conducted a filmed interview with ROBERT JOHN HUDSON and filmed activities including the burning of a Military Identification Card by ROBERT J. HUDSON, who was assisted by two unidentified individuals. One of these individuals, dressed in a green shirt or sweater, was observed to light the military identification card and the other individual was observed to poor lighter fluid on the card to cause it to burn more rapidly.

SCHWARTZ stated that at the conclusion of the burning of the military identification card that HUDSON went to an unknown location and he, SCHWARTZ, desiring to have an additional interview with HUDSON, asked EDWARD VAN VALKENBURGH, who had made a previous speech at the microphone to help him locate HUDSON.

SCHWARTZ stated VAN VALKENBURGH took him to a pickup truck, parked a short distance from the area in which the military identification card was burned and VAN VALKENBURGH tapped on the window of the pickup truck at which time HUDSON, who was down on the front seat of the truck, "came up and out of the cab."

SCHWARTZ stated he and HUDSON walked over to the KOGO Television car where he recorded the interview mentioned above.

SCHWARTZ stated that at the conclusion of the interview, HUDSON was put on a motor scooter and left the area. He stated he did not know where HUDSON went.

SCHWARTZ stated he saw the Military Identification Card in HUDSON s hand and saw it buning but was unable to read any of the writing on the card.

SCHWARTZ stated that at the time, his cameraman, BOB CRAFT, filmed both the burning of the Military Identification Card by HUDSON and the recorded interview with HUDSON.

On 10/15/69 at San Diego, California File # SD 52-9320

by SA ROBERT G. MOORE and SA EARL M. PETERSEN/RGM:njt 41 Date dictated 10/16/69

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FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date October 16, 1969

On October 15, 1969, SA DENIS HOIBERG, Office of Special Investigations, San Diego, California, advised that military records reflected that ROBERT J. HUDSON, Airman, First Class, Air Force Serial Number (Social Security Number now being used) [redacted] had been declared a deserter from the Air Force as of October 6, 1969.

FOIA(b)(6)
FOIA(b)(7) - (C)

HOIBERG stated that HUDSON was 19 years of age and had formerly resided at Chula Vista, California. He stated that HUDSON was stationed at Malmstrom Air Force Base, Great Falls, Montana.

HOIBERG further advised that upon entering the Air Force, each man was issued a Military Identification Card, Government Form DD-Form 2AF and that this card was property of the U.S. Government.

On 10/15/69 at San Diego, California File # SD 52

by SA ROBERT G. [illegible]

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Date dictated 10/16/69

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On October 15, 1969, facts concerning the burning of the U.S. Air Force Identification Card were discussed with HARRY R. MC CUE, Assistant United States Attorney, San Diego, who advised that he would authorize prosecution of ROBERT HUDSON and that he would recommend a $5,000 cash bond.

MC CUE stated that he would withhold prosecutive opinion on DEBORAH TRASK BURTON and EDWARD VAN VAULKENBURGH at that time.

On October 15, 1969, an authorized complaint was filed before U.S. Magistrate J. EDWARD HARRIS, 325 West F Street, San Diego, California, charging ROBERT J. HUDSON with violation of United States Code Title 18, Section 1361 (Destruction of Government Property) in that on or about October 14, 1969, at Revelle Plaza, University of California, at San Diego, in the Southern District of California, ROBERT J. HUDSON did willfully injure and damage his Air Force Military Identification Card, property of the United States Government, DD Form 2AF, by burning, knowing at the time of said burning that he had no right to injure, destroy or damage said government property.

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date October 16, 1969

On October 15, 1969, ROBERT JOHN HUDSON, U.S. Naval Station Brig, San Diego, California, was placed under arrest by SA EARL M. PETERSEN and SA ROBERT G. MOORE.

SA MOORE advised HUDSON of his right to have a lawyer, that he was not required to make a statement, and that any statement made could be used against him in a Court of Law.

No statement was made.

HUDSON was asked if he had a Military Identification Card with him and he stated he did not have one.

HUDSON was immediately transported to the Office of the U.S. Magistrate, 325 West F, San Diego, California.

The following description was obtained through observation and interview:

Name	ROBERT JOHN HUDSON
Sex	Male
Rate	Airman First Class U.S. Air Force Serial Number [redacted]
Stationed	Malmstrom Air Force Base Great Falls, Montana
Race	White
Nationality	American
Date of Birth	[redacted]
Height	5'11"
Weight	145
Hair	Brown
Eyes	Hazel
Complexion	Fair
Build	Slender
Marital Status	Single
Home Address	Chula Vista, California

FOIA(b)(6)
FOIA(b)(7) - (C)

On 10/15/69 at San Diego, California File # SD 52-5520

by SA ROBERT G. MOORE /ejt 4/4 Date dictated 10/15/69

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On October 15, 1969, ROBERT J. HUDSON appeared before U.S. Magistrate J. EDWARD HARRIS, 325 West F Street, San Diego, California, at which time bond was set at $3500 corporate surety and the case continued until October 24, 1969, at 9:00 AM.

FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date 10/16/69

CARL SISSKIND, News Director, Time-Life Broadcasting, Inc., KOGO Television, Channel 10, Highway 94 and 47th Street, San Diego, California, made available a 16 MM color movie film taken at Revelle Plaza, University of California at San Diego, San Diego, California, at about 12:05 PM, October 14, 1969. This film contains an interview with ROBERT J. HUDSON with sound recorded on the film. A transcription of this interview is as follows:

FOIA(b)(6)
FOIA(b)(7) - (C)

"Start out right now.

"Bob, what is your history now? Where were you born and so forth?

"I was born in [redacted] and my father was in the Navy and I was raised in predominantly service towns, mainly on the East Coast, and when I was in junior high, we moved down to San Diego area and stayed here for a few years and then back to Virginia, and, when my father retired, we moved back to Chula Vista.

"Your father is a retired Navy man?

"Yes, a chief.

"---------?not a philosophical message or anything but if you are having doubts about the draft or military situation, there are counselors available in the San Diego area who can give good advice on this. You can reach them at the Message Information Center, which is listed in the white pages in the phone book and advise anybody planning on enlisting to think it over very carefully first. I'm afraid I didn't do that. Thank you.

"--------?

"July 29, 1968.

"Were you drafted?

"No, I wasn't. I was 17 at the time.

On 10/15/69 at San Diego, California File # SD 52-5320

by SAs ROBERT G. MOORE and EARL M. PETERSEN EMP/mmh 46 Date dictated 10/16/69

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"And you voluntarily enlisted?

"Yes I did. I'd been working in a Mc Carthy peace movement and was just out of high school and I hadn't really had a chance to think for myself and formulate any ideas. I was, as I said in my statement, I was, had two convictions, one where I was against the whole military thing of killing, the other I couldn't see any way out of it. I didn't quite feel I was ready for college at the time so I enlisted. I thought probably you know I'd be better off in the Air Force since it is basically a non-combatant service.

"Did you go to any schools in the Air Force?

"I went to Defense Language Institution in Monterey, California, for Korean language training, and while I was there, I did quite a bit of thinking and I announced my pacifistic intentions to the Air Force. They wern't too happy with this so they withdrew my top secret security clearance, security clearance, and made me a cook in Montana.

"Now, when did you get this idea to resign and burn your identification card?

"Well, about two weeks ago, I went AWOL, September 7th, anc I've just been kind of lazing around up in Northern California. I decided I wanted to get to some active resistance work and, about a week and a half ago, when a group of us were sitting around trying to think of something to do for the Moritorium Day tomorrow, and I came up with this idea, well,more or less, for a rally here at UCSD where I would make a public resignation. I felt it would have a hard-hitting effect and, especially, in the San Diego area because people aren't really too worried about what's going on in the rest of the world and hopefully, maybe some of the other servicemen in this area will see it, you know, and be an inspiration to them.

"(inaudible on tape).

"No, I'm not. I was invited here by the friends of the Resistance, an on-campus organization.

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"What do your parents think of this?

"Well, I imagine they'll be pretty unhappy about it since my father is a career Navy man. I haven't contacted them since I went AWOL and I think that's, of all the things in the world, I think that's what I'm afraid of, is actually facing them.

"Are there any other children in the family?

"Yes, I have two brothers and a sister that are in high school and junior high.

"What do your brothers think about the service?

"Well, last time I saw them was about six or seven months ago and they're just kind of messing around, so to speak, in high school and they haven't really started thinking about anything. I don't think many people in high school do really think about it. They say, well I gotta go, ya know. Its not till after you get out out of high school that you really start thinking.

"Bob, are you against the government or what it stands for? Would you like to see a change or what?

"Yes, I would like to see a change. I don't know so much if I support the government. I support what the Constitution stands for and the Declaration of Independence. I felt, or I feel that the government is kind of giving us an adulterated interpretation of these. When I took my enlistment oath, I swore to uphold the Constitution and I think that's what I'm doing now.

"Do you think you're upholding the Constitution by burning your identification card and resigning?

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"Well, that's kind of a hard question. I really couldn't answer that right now. I'd have to think about that one for a bit, but the Constitution, as far as I can see it, one part of it eliminates slavery, and I feel that anybody who is in the military and disagrees with what they are doing and is forced to be there, as far as I'm concerned, that's slavery.

"Now are you going to give yourself up or run?

"Well, I won't run so to speak. I'll probably stay in one place for awhile and so some more Resistance work. I feel that turning myself in would be another form of cooperation."

The film also includes photographs of HUDSON burning his U.S. Air Force Military Identification Card.

On October 22, 1969, facts concerning the harboring of ROBERT J. HUDSON by DEBORAH TRASK BURTON and EDWARD VAN VAULKENBURGH were presented to U.S. Attorney HARRY R. STEWARD who stated that he would decline prosecution for deserter harboring at that time.

III. AMERICAN FRIENDS SERVICE COMMITTEE (AFSC)

B. Officers and Activists

PAM MANG is the Chairman in Charge of AFSC activities in San Diego. She aides and directs students in the group.

MARTIN BROCK is presently a student at UCSD and will be on a committee to organize against the draft and to form a "volunteer Army" with the support of AFSC. He is staying at the University Lutheran Church, 9595 La Jolla Shores Drive, La Jolla.

(SD T-5, October 13, 1969)

C. Current Activity

On Saturday, October 11, 1969, the Peace Committee of the La Jolla Friends are scheduled to picket from 11:00 AM to 12:00 PM at the La Jolla Post Office.

(SD T-1, October 11, 1969)

Handbills will be passed out at the Post Office in San Diego at 11:00 AM on Saturday, October 11, 1969, in connection with a demonstration to be held October 15, 1969 by the Vietnam War Moratorium Committee. One of the pamphlets to be distributed is entitled "Vietnam: Challenge to the Conscience of America."

The Peace Committee of the La Jola Friends will meet at 5840 Camino de la Casta, La Jolla, California, and announcements will be made on Wilda Del Mar, telephone 755-4283.

The Friends meeting house will be open on October 15, 1969, to anyone wishing to write a letter.

(SD T-6, October 9, 1969)

On the afternoon of Wednesday, October 15, 1969, and during that evening, a candlelight rally was held at Gate 2, Marine Corps Recruiting Depot, San Diego, California, in connection with the Vietnam War Moratorium. Several hundred demonstrators, consisting of mostly white college-age students with some adults with representatives from the American Friends Service Committee, UCSD, California Western University and San Diego State College maintained a silent vigil on both sides of the street at the military base.

The following pamphlets were passed out at the demonstration along with copies of the San Diego Free Press, an underground-type newspaper:

(SD T-5, October 21, 1969)

IF YOU ARE CONCERNED YOU CAN ACT

1. Write a brief letter to President Nixon, The White House, Washington, D.C. 20500, urging him to stop the fighting, recall all troops and end support of the Thieu regime. Write similar letters to Senators George Murphy and Alan Cranston, Senate Office Building, 20510, and your Representative, House Office Building, 20515

   Or, send telegrams, 15 words, $1.00.

2. Ask five of your friends to do the same. Letters do count, as the John Birch Society and the National Rifle Association can testify.

3. Distribute literature. This leaflet and others are available. Can be picked up at the Friends Meetinghouse, 7380 Eads Ave.. La Jolla, week days 9a.m.-5p.m.; Ernest Mason, 908 Archer St., Pacific Beach; and at 2580 52nd St. San Diego.

4. Put a bumper sticker on your car, reading, "How Many More Shopping Days Until PEACE?" 10¢ Available at distribution centers. (See above.)

5. Look and listen for announcements of other activities. Attend planning session, Friday, October 24, 7-10 p.m. First Unitarian Church, 4190 Front St., San Diego, looking toward more action November 13-15.

For information about materials and activities call: In Del Mar: W.I.L.P.F. 755 - 4283
UCSD : Bill Coats, Coordinator, 459-0165
La Jolla: Friends Peace Committee, 459-3174
Pacific Beach: Ernest Mason, 488-7686
San Diego: Vietnam Mobiliz. Comm. 583-1626

VIETNAM: Challenge to the Conscience of America

"We cry to them in God's name to STOP!"
— Pope Paul VI

"It is my firm belief that there is nothing in the present situation or in any code that requires us to bomb a small Asian nation back into the stone ages."
— Gen. Matthew B. Ridgway

"We are seen as a predominantly white nation using our overwhelming military strength to kill more and more Asians. No conceivable victory can compensate for the distrust and hatred of the United States that is being generated each day throughout much of the world."
— *National Council of Churches*

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THE NIXON PLAN

During the Presidential campaign, candidate Nixon said he had a plan to end the war, but didn't reveal what it was. Now it is beginning to show.

On reliable authority it is reported that Ambassador Bunker has urged the President to "hold off on negotiations, contending that the longer the talks in Paris are deadlocked, the better it is for the US and Vietnam military position."

The New York Times of September 14 quoted a Washington source that "the purpose (of troop withdrawal and draft suspension) was to calm domestic dissent while continuing the present course of the war."

The Pentagon generals, who usually have Nixon's support, want a military victory.

They told Kennedy the war could be won in 18 months if he sent enough "advisors" to train a Vietnamese army.

They told Johnson the war could be won by bombing the North.

They tell Nixon the war can be won by killing enough Viet Cong, thereby destroying their morale.

SO NIXON IS TRYING TO MAKE THE WAR ACCEPTABLE TO THE PEOPLE WHILE SACRIFICING ENOUGH AMERICAN AND VIETNAMESE LIVES TO "WIN" IT. IS THIS WHAT HE WAS ELECTED TO DO?

WHAT THE PEOPLE PLAN

Over 400 college campuses oppose continuing the war. Over 300 organizations say, "Stop the war!"

They have organized THE FALL OFFENSIVE to:

STOP THE WAR

STOP THE WAR MACHINE

STOP THE DEATH MACHINE

BRING ALL THE TROOPS HOME NOW

Oct. 15 - Vietnam Moratorium - a day to stop "business as usual" and engage in community activity against the Vietnam war.

Nov. 13-15 - Memorial Death March in Washington and elsewhere. A single file procession of Americans to dramatize the number of US troops killed in Vietnam.

Nov. 15 - Mass march and rally in Washington and San Francisco.

When an average of 100 Americans, and an unknown number of Vietnamese are still being killed each week, patience ceases to be a virtue. No worthy end can be served by continuing the war.

The only "honorable end" to a war that every day brings dishonor on our country is to withdraw our troops and end it at the earliest date. To save lives is more honorable than to "save face."

WE NEED YOUR SUPPORT
P.O. BOX 15644
SAN DIEGO, 92115

TODAY IS THE FIRST DAY OF THE REST OF YOUR LIFE

We here today attest to a belief. It is our hope that we can communicate this belief to you. We stand here to protest the war in Viet Nam, and the military establishment that uses the lives of this country's young men to perpetuate a foreign policy of imperialism. The following excerpt from David Harris is a statement of our belief and our hope. If you are a serviceman who agrees with this statement, or would like to talk to us, you can contact military counsellors by calling the Message Information Center,

232-6621

DAVID HARRIS

I'd like to begin at a general point -- the question of what you and I possess as a tool. One of the things thatyou and I constantly look for in this world is really an adequate tool, something with which we can bring about change in the world. Now, I'm going to begin with an assumption - that the tool that you and I have is not a new set of words; it's not a new slogan, a new candidate, a new set of officers. The tool that you and I have is a new life. What matters is how that life is lived from day to day.

As we live that life, one of the things that we do is really create a set of terms around ourselves. Your life is surrounded with a logic that the acting out of that life really creates and sustains. I think that the most basic way that you and I can understand this society is not simply as a set of institutions. I think we can go beyond that and say that a society is a model of consciousness. A society is a set of assumptions; it's a set of logic that the members of the society operate witnin and have recourse to when they have questions.

So that something like history, if we are to look at it, becomes not a progression of great men or great events. History instead is the sum total of the lives of those people never mentioned in history books. What the present society and the progression of societies can teach us is really a thing about how people live their lives and what terms people are willing to live thier lives under. That's the question facing you and me as we approach that problem of a life. It's a question about terms. It's a question about what kind of terms you are willing to live under, to live within.

As we in the Resistance look out on a world that is reallyaa merry-go-round of blood and misery; and as we look out on that world of widows and orphans and young men shipped home in boxes and little children with their chins melted to their chests, there is one statement of cogency and meaning. That statement is a very simple statement, but like most simple statements, is a very complex problem to try to live. That simple statement is: all men are brothers. And the problem that we have taken on ourselves is the problem of building that brotherhood into a social and political reality.

As you try to do that with your life - which is the only way that attempt can be made; as you try to live that message of brotherhood from day to day to day in the face of your friends and in the face of those things that might be considered your enemies, in the face of all those institutions that surround you....

If we were to dispense with works like "left" and "right" which may be totally inadequate to understand those [institutions] from the point of view of what human energy is, their base for social organization, what model of man are they based upon, then what you and I can say in the world today is that we live in the unanimous organized politics of fear. That fear has made men blind. . That blindness has made people starve. That blindness is the fact of lives around the world today.

What you and I can reasonably do, then, is not say that we won't be afraid, because I've never met a man who wasn't afraid. What you and I can say is that we refuse to make that fear the central fact of our lives. We refuse to make it the hub around which we revolve.

Most of all, we refuse to build that fear into social organizations. What we can say is, we may be afraid, but that fear will not be imposed by us on the people around us. That fear will not be made into a society, which means that no longer can we continue to act under the auspices of that fear. And what we in the Resistance have done is said: NO MORE. No more will we make that fear the central fact of our lives. No more will we breed and extend that fear. No more will we be that fear's servant.

MARTIN BROCK of the American Friends Service Committee has stated that the planning committee for the acitivities on November 15, 1969, in connection with the Vietnam War Moratorium will be held at 7:00 or 7:30 PM on October 24, 1969, at the First Unitarium Church on Front Street in downtown San Diego. PAM MANG will be present and working committees will be established. Organizers of the November 15, 1969, demonstration have a parade permit for several thousand persons in San Diego. He said the conference would be held at San Diego State College on Sunday afternoon, October 26, 1969, to plan strategy and tactics for the march.

BROCK has stated that an individual called "DAVID MATROS," who burned his draft card last week in the Plaza in San Diego, should be asked to join the ranks of the AFSC as he has been allegedly attending "Friends" meetings.

(SD T-5, October 24, 1969)

D. Cooperation with Other Groups

A letter was forwarded to the Marine Corps Brig at Camp Pendleton, California, by Mrs. JOHN C. HAMER, 4917 Sunland Avenue, San Diego, California. The letter was dated June 19, 1969, and was mailed from Seattle, Washington, by Seattle Lawyer's Draft Panel, 2101 Smith Tower, Seattle, Washington 98104. The letter indicated that "the Resistance" had forwarded a request by JAY KENT PAXON to them and indicated addresses in San Diego where information could be obtained for assistance in defecting from the Marine Corps. The letter is as follows:

Dear/SIR,
Here is information of Jay Kent Paxson that in Brig.
Box Alpha. M.C.B.
Camp Pendleton. Calif. = [illegible] Hamer (mother-in-law) of
#4917 [illegible] ave.
San Diego Calif
92[illegible]

27 JUN 196

19 June 1969

Dear Ken and Shirley,

Resistance has forwarded your letter to us.

First, some addresses:

Vancouver: Committee to Aid American War Objectors: 144 Hastings W., (688.5944)
Cool Aid: 1822 W. 7th (733.9174) evenings and weekends when the Committee office is closed.

Toronto: Toronto Anti-Draft Programme: P.O. Box 764, Adelaide St. Station, Toronto 1. Street address: 2279 Yonge St., Room 15, Toronto 12, (416) 481.0241

Either group would be glad tosend you information, in brown, plain wrapper if you wish ! Also, that you should be in contact with them prior to arrival.

Now, in San Diego, where you can pick up some of the basic information, identical to much of what the Canadian groups would send you ... because they keep US groups furnished:

AFSC, 1511 29th St., 92102 - probably best

San Diego Council forSocialAction, PO Box 15394, 92115

San Diego Unitarian Fellowship, 4190 Front St.

There should be counsellors there who ca inform you of the requirements for Canada, money necessary, etc.

One thing, though the Canadian Gov. again stated no discrimina would be made against deserters in or entering Cnada, we have seen no change in the policy of some boarder guard, who arbitrarily do not grant entry ... so go over as a charming, cleancut family on the busy touristy weekend, to see the sights on your summer vacation, returni perhaps a little further east (or west, depending on where you go over) in a week or so .... if they even ask that much. Then, check with the nearest group in us. prior to leaving. Do not take the bus or train (at least from Wash.) Ferries or plae ae good, so's ca.r.

Peace and flowers,

Susan

Susan Roberts

Seattle Lawyers' Draft Panel
3101 Smith Tower
Seattle, Washington 98104
(206) Ma. 2-3128

IV. MESSAGE INFORMATION CENTER (MIC)

C. Current Activity

A flier captioned "Vietnam: Challenge to the Conscience of America" passed out in connection with a demonstration at Gate 2, Marine Corps Recruiting Depot, San Diego, California, on October 11, 1969, states in part "If you are a serviceman who agrees with this statement, or would like to talk to us, you can contact military counsellors by calling the Message Information Center, 232-6621."

(SD T-5, October 21, 1969)

V. JAN DIEPERSLOOT COFFEE HOUSE

The following advertisement was contained in the San Diego Free Press, an underground newspaper published in San Diego, California, dated October 15 - 29, 1969:

opening soon in
downtown san diego

The Waiting Room

"The Waiting Room" will be a serviceman orientated rap center. But more than that it will give every young GI in San Diego a place to go. A place to go where he can sip coffee, listen to music and occasional live entertainment, read, meet and be with friendly people, or just "be".

Our Staff needs interested young chicks and guys who can volunteer a few hours a week to work with us.

We also need extraneous paraphernalia of any and all sort--suck as:

curtains, orange crates, pillows, flower pots , coffee cups , records, rugs, paint, grass matting, phono speakers, packing crates, lumber, light bulbs...

Contributions can be delivered to the San Diego Free Press Office, 751 Turquise St. If this would be inconvienant, call the Free Press (488-3660), leave a message and we can arrange to pick up the contribution where and when you'd like. Young people interested in working with us can contact us through the San Diego Free Press.

JAN DIEPERSLOOT is Editor of the San Diego Free Press.

(SD T-1, June 11, 1969)

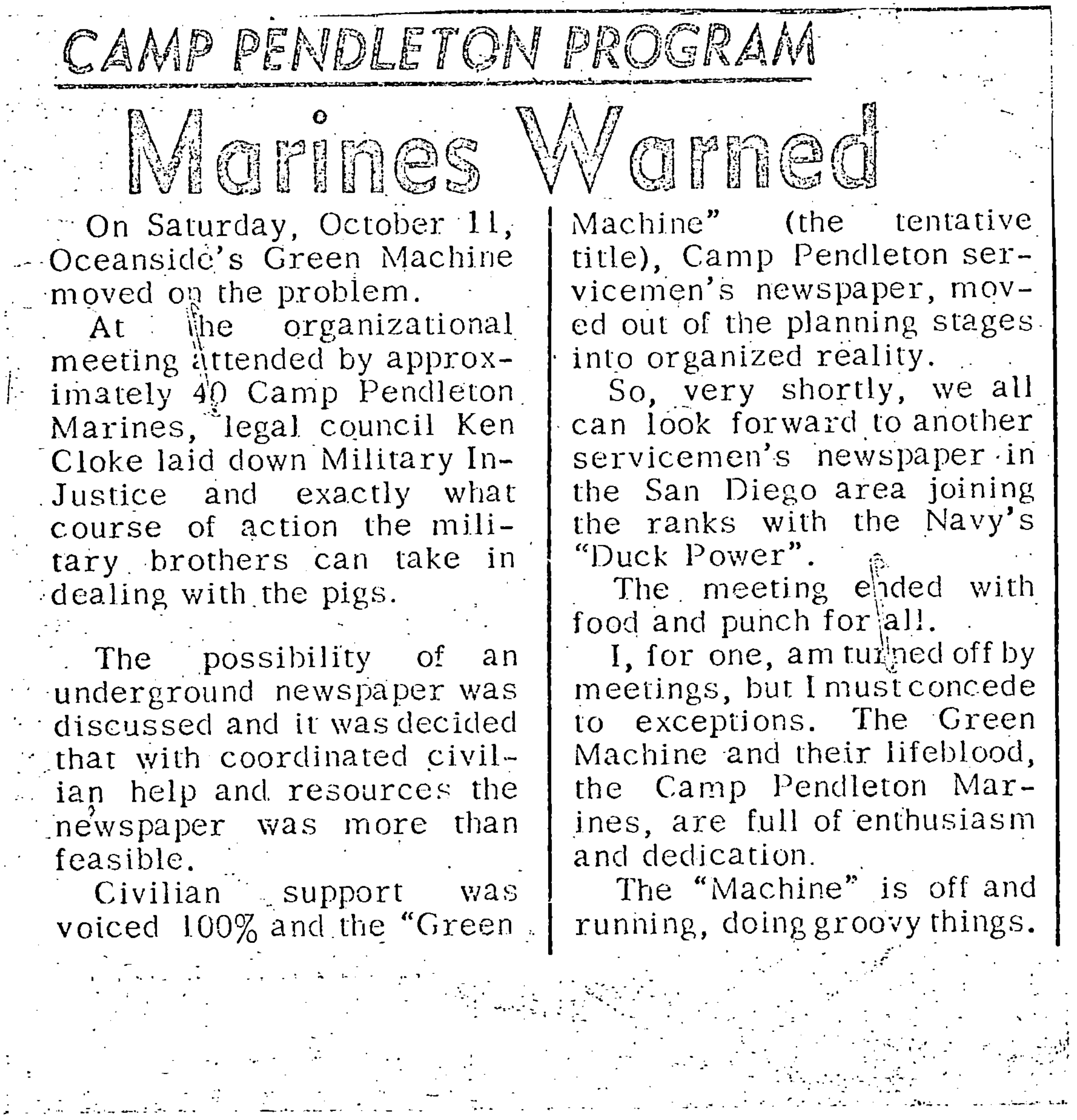
VI. GREEN MACHINE COFFEE HOUSE

A. Background and Organization

A piece of literature on the Green Machine obtained on October 11, 1969, has stamped on it "The Green Machine, Post Office Box 1356, Vista, California 92083." The telephone number 724-1563 is written below this stamped address.

(SD T-5, October 15, 1969)

The following article appeared in the San Diego Free Press, an underground newspaper published in San Diego bi-monthly, dated October 15 - 26, 1969:



CAMP PENDLETON PROGRAM

Marines Warned

On Saturday, October 11, Oceanside's Green Machine moved on the problem.

At the organizational meeting attended by approximately 40 Camp Pendleton Marines, legal council Ken Cloke laid down Military In-Justice and exactly what course of action the military brothers can take in dealing with the pigs.

The possibility of an underground newspaper was discussed and it was decided that with coordinated civilian help and resources the newspaper was more than feasible.

Civilian support was voiced 100% and the "Green Machine" (the tentative title), Camp Pendleton servicemen's newspaper, moved out of the planning stages into organized reality.

So, very shortly, we all can look forward to another servicemen's newspaper in the San Diego area joining the ranks with the Navy's "Duck Power".

The meeting ended with food and punch for all.

I, for one, am turned off by meetings, but I must concede to exceptions. The Green Machine and their lifeblood, the Camp Pendleton Marines, are full of enthusiasm and dedication.

The "Machine" is off and running, doing groovy things.

C. Current Activity

On Saturday evening, October 11, 1969, at 6:10 PM a red and white Volkswagen picked up a group of 20 or 25 servicemen waiting outside the YMCA at 3rd Street and Oceanside, California. At this time, Oceanside Police Department officers issued a parking citation to the driver of the vehicle known only as PAUL. The servicemen and others transported in other cars were then taken to a house and garage located at 2133 North Santa Fe Street, Vista, California, where a Green Machine meeting was held. At 7:30 PM, approximately 36 - 40 people were present, of this number 25- 30 were servicemen. Only one serviceman was in uniform. Later in the evening, more uniformed servicemen from Camp Pendleton, California, appeared at the meeting. Five or six women and some young children were present in the early part of the meeting.

LEON NOWER who said he lived in San Diego, was present at the meeting. This individual stated that he had attended the United Front Against Fascism Conference in Oakland, California, during July, 1969, the San Clemente Demonstration against President NIXON on August 17, 1969, and various money raising events for the Black Panther Party Breakfast Program.

A man who stated he was a lawyer from Los Angeles called KIM KODA (phonetic) advised Servicemen present stating that they have a right to their personal property and that this includes the right to keep the newspaper called "Duck Power." He also stated that it is legal to mail "Duck Power" to servicemen through the mail. KIM KODA is in his early 30's or late 20's, has long sideburns but is otherwise clean shaven, medium height, dark hair, and a "distinctive nose." He carried a brief case and wore a light blue shirt and striped bell-bottom trousers. He was accompanied by a blond woman who had short wavey hair and wore leather boots, white slacks and a black and pink blouse.

A man who said he was the editor of "Duck Power" was present and kept stating that the people at the meeting should organize.

KENT HUDSON and a woman believed to be his wife, PAT, were present and HUDSON ran back and forth between the house and garage preparing refreshments. This individual said she had been educated at Occidental College and at Cornell University and that she had been born outside a concentration camp in Colorado where her Japanese parents were being held.

A sign-up sheet was passed around in order that servicemen could subscribe to "Duck Power", a newspaper distributed free to servicemen. Approximately 20 servicemen signed up for this paper. The editor of "Duck Power" said that the American Servicemen's Fund had donated $250 to help "Duck Power" with its expenses.

During the meeting, a discussion was had concerning printing a newspaper called "Green Machine" with articles to be supplied by individual Marines. The desirability of having a Coffee House in Oceanside was discussed but due to problems involved it was stated this would be in the garage where the meeting was held for the time being. Picnics are to be held in BUDDY TODD Park in Oceanside. Donations were requested for pending expenses of the new "Green Machine" newspaper, and "Duck Power" and to pay for the parking ticket obtained while transporting servicemen to the meeting and for literature displayed on tables. Black Panther literature was included.

The meeting started to break up at about 9:30 PM.

(SD T-5, October 15, 1969)

A characterization of the BPP is contained in the appendix attached hereto.

On Saturday, October 25, 1969, there will be a Green Machine Meeting at Kent HUDSON's garage, 2133 North Santa Fe Street, Vista, California.

(SD T-5, October 23, 1969)

On Saturday evening, October 25, 1969, a Green Machine meeting was held at 2133 Santa Fe Street, Vista, California, beginning at 6:35 PM. At that time, several Negroes were in the living room of the HUDSON home having a discussion. These individuals were wearing black leather jackets and had beards. They appeared to be members of the Black Panther Party. Shortly after 7:00 PM the meeting in the garage began with 35 or more persons present. Twenty seven Negroes were present, two of whom were wearing black leather jackets. The other Negroes who wore civilian clothing stated they were Marines from Camp Pendleton, Area 22. Four females were present. A white man, dressed in civilian clothing, who called himself "LUCKY" stated that he had just gotten out of the Camp Pendleton Brig. He said he had talked to CBS newsmen about "the rotten conditions" in the Brig but that they had not used his statement. This individual stated that he and his girl friend had been picked up by police and that he had been unable to attend a Green Machine meeting on October 11, 1969. He said he spent as much of his free time as possible at the HUDSON residence. The editor of "Duck Power" was present at this meeting. KENT and PAT HUDSON and the others present at this meeting did not seem to recognize, or know personally, the man present at this meeting on October 25, 1969.

At about 7:15 PM, a movie was shown which was a news-reel type production from the San Francisco Bay area. The movie was shown by two projectionists, one who said he was from San Francisco. He was of medium height, had brown hair, wore a beard, and was in his early 20's. He was wearing a leather jacket. The other projectionist was of medium height and was fat. The film was narrated in part by HUEY NEWTON, a Black Panther, presently in a jail and other Black Panthers spoke in the film. Scenes in the movie included Black Panthers, both male and female, and black leather jackets, singing, chanting, marching, and carrying flags and signs in front of an Alameda County Building. The film showed armed police breaking up a demonstration. CATHERINE CLEAVER and other BPP speakers were shown at Bobby Hutton Park in Oakland.

Panthers were shown marching on a black-topped school ground and there were photographs of BOBBY SEAL, HUEY NEWTON in jail, and black downtown and housing areas of the San Francisco Bay area. The film showed photographs of police officers walking and riding on motorcycles.

After the movie was shown, there was a discussion of the movie and the BPP, conducted by ROBERT BYROM (probably) ROBERT JOHN BRYAN, a BPP member from Los Angeles), who said he was from the Bay area and is Chairman of the Serviceman's Committee of the BPP. He said he had just returned from Hawaii where he had been speaking to troops. This individual stated that he was not going to work but was going to keep educating the people. He made statements such as: "we are going to have armed revolution. The f------ pigs are going to live in the community. These mother f------ who beat on some poor guy, his father is going to see he don't anymore. Racism isn't the problem, capitalism is. Society is run by the industrial military complex."

The Negro Marines present at the meeting seemed to concur with a lot of what this individual said.

During the discussion, there were questions about (ELDRIDGE) CLEAVER, (RON) KARANGA, STOKLEY CARMICHAEL, Islam and the US Organization. BYROM said US and the Islams were capitalists and that KARANGA and CARMICHAEL had sold out. He called these individuals Uncle Toms.

At about 8:00 PM, a female guitarist came to the garage and sang protest songs. Someone stated that this individual was from San Diego. She was in her mid-20s and had brown hair and wore glasses. Literature obtained in the garage included several copies or stacks of each of the following:

"The Black Panther"

"Duck Power"

"The Ally"

"Guardian"

"Shakedown"

"The Bond"

"Movement"

"Vietnam GI"

and assorted literature of the American Friends Service Committee.

All of this literature is anti-military in nature. More Marines arrived at about 8:00 PM, mainly white. A total of about 45 individuals were present including the female entertainer.

(SD T-5, October 26,1969)

A characterization of the US and the Nation of Islam is contained in the appendix attached hereto.

Copies of the following pamphlets, distributed by "The Green Machine" were picked up in Oceanside, California, by the Oceanside Police Department:

[illegible] P.O. BOX 1356 VISTA, CA. 92083

THE GREEN MACHINE

A PLACE FOR GRUNTS, E.M.S, AND LIBERATED LIFERS

PRESENTS

PHIL OCHS

FREE FOLK SINGE

- IN A -

CONCERT

-AND- RA

SESSIO

Come: Sing and Rap with a fine Singer and Political Activist!

Sat. NOV. 1 5pm.

FREE TRANSPORTATION - MEET IN O'SID
PARKING LOT BETWEEN RR TRACK
AND HOLIDAYLAND ON 3RD ST.

D. Cooperation with Other Groups

Members of the BPP attended a Green Machine Meeting held at the garage of KENT HUDSON on October 25, 1969, at which time they showed a BPP movie and gave talks to the assembled military servicemen including approximately 25 Negro Marines from Camp Pendleton, California.

(SD T-5, October 26, 1969)

VII. MISCELLANEOUS DRAFT COUNSELING

On September 26, 1969, Major A. P. SGAMBELLURI, Provost Marshal, Marine Corps Recruiting Depot, San Diego, California, advised that at approximately 6:30 PM, on September 25, 1969, he was advised that a civilian identified as LOWELL A. BERGMAN, born [redacted] had been apprehended on the Base while allegedly soliciting information for the San Diego Free Press. He was discovered to have entered Building Number 140 on the Base to contact a Private GARY Q. ELLIS and Private JOHNNY D. BOBO. BERGMAN was accompanied and transported aboard the Base by PO-2 JOHN V. NOELL, III of the U.S. Naval Station, 32nd Street, San Diego, and PO-3 ANDRE A. CARLSON assigned to the Anti-Submarine Air Group, Number 57, Naval Air Station, North Island, San Diego, California. BERGMAN was informed he was under military custody and subject to be detained, but that he was not under arrest. He was subsequently released on his own custody and instructed to depart from the Marine Corps Recruiting Depot at 7:07 PM, September 27, 1969.

FOIA(b)(6)
FOIA(b)(7) - (C)

A search of the vehicle driven by NOELL revealed numerous copies of the "Duck Power" newspaper, Volume 1, Number 3, dated 9/24/69 which is a newspaper published by military servicemen against fascism with the cooperation of the underground Free Press newspapers.

Private ELLIS, when interviewed, admitted drawing a map of the Marine Corps Recruiting Depot for BERGMAN and CARLSON to be used at a meeting to plan a "happening" scheduled for the Marine Corps Recruit Depot at some future date.

Private BOBO, who was observed with the individuals mentioned above, was questioned and stated that he is a friend of LOWELL BERGMAN.

At 7:20 PM on September 25, 1969, an attorney, RICHARD SAVITZ, arrived at the Marine Corps Recruiting Depot, and instructed the above named individuals not to say anything or to sign anything.

Considerable literature involving the "Duck Power" newspaper, the San Diego National Committee to Combat Fascism, and other anti-military matters, was found in the possession of these individuals.

FOIA(b)(6)
FOIA(b)(7) - (C)

At 4L30 PM on October 21, 1969, ROBERT G. BURROUGHS, 6405 Lake Catherine Avenue, San Diego, born [redacted] and WILLIAM ANTHONY MAGUIRE, 9522 Abbeywood, Santee, California, born [redacted] were apprehended in Building 150 on the Marine Corps Recruiting Depot by Major SGAMBELLURI. These individuals had in their possession 52 or 53 copies of the "San Diego Free Door" an underground type newspaper, printed in San Diego, California. BURROUGHS, a dependant of Chief Petty Officer R. L. BURROUGHS, who is retired, was taking photographs on the Base and his camera equipment was temporarily confiscated. These individuals were driving a Volkswagen van with two big signs on the van stating, "Stop the War in Vietnam." A copy of the San Diego Free Door had been taped on the back door of this automobile.

The two individuals stated that they were students at Grossmont Junior College.

APPENDIX

BLACK PANTHER PARTY

According to its official newspaper, the Black Panther Party(BPP) was started during December, 1966, in Oakland, California, to organize black people so they can take control of the life,politics, and the destiny of the black community. It was organized by Bobby George Seale, BBP Chairman, and Huey P. Newton, BPP Minister of Defense. Newton is presently serving a sentence of 2 to 15 years on a conviction of manslaughter in connection with the killing of an Oakland police officer.

The official newspaper,"The Black Panther," which further describes itself as the "Black Community News Service," states that the BPP advocates the use of guns and guerrilla tactics in its revolutionary program to end oppression of the black people. Residents of the black community are urged to arm themselves against the police who are consistently referred to in the publication as "pigs" who should be killed.

"The Black Panther" issue of September 7, 1968, contains an editorial by BPP Minister of Education, George Mason Murray, which ends with the following:

"Black men, Black people, colored persons of America, revolt everywhere! Arm yourselves. The only culture worth keeping is a revolutionary culture. Change. Freedom everywhere. Dynamite! Black Power, Use the gun. Kill the pigs everywhere."

Included in the introduction to an article appearing in the October 5, 1968, edition of "The Black Panther" is the statement "..we will not dissent from American Government. We will overthrow it."

Issues of "The Black Panther" regularly contain quotations from the writings of Chairman MAO Tse-tung of the Peoples Republic of China and feature MAO's statement that "political power grows out of the barrel of a gun."

The national headquarters of the BPP is located at 3106 Shattuck Avenue, Berkeley, California. Branches have been established at various locations throughout the United States.

APPENDIX

"US"

Also Known As
"US," Incorporated

"US" was chartered by the State of California as a non-profit corporation in September, 1966, with office at 8211 South Broadway, Los Angeles, California. The corporate charter alleges that "US" is primarily an Afro-American cultural organization.

During the spring of 1968, however, a source advised that MAULANA RON KARENGA, true name Ronie McKinley Everett, Founder-Chairman of "US," had published a booklet entitled, "The Quotable Karenga," in which he talks of revolution, black power, and condemns Christianity for the plight of the black man.

In this booklet, KARENGA stated: "...You must have a cultural revolution before the violent revolution. The cultural revolution gives identity, purpose, and direction. ...The revolution being fought now is a revolution to win the minds of our people. If we fail to win this, we cannot wage the violent one. ...When the word is given, we'll see how tough you are. When it's 'burn,' let's see how much you burn. When it's 'kill,' let's see how much you kill. When it's 'blow up,' let's see how much you blow up. And when it is 'take that white girl's head too,' we'll really see how tough you are...."

The above source advised that "US" members are required to study and memorize this booklet. "US" members are also assigned Swahili names which they use in lieu of their given names.

A second source advised that KARENGA has spoken at various meetings in Los Angeles, at which time he has talked of creating an "US" army of 1,000 men, obtaining weapons and ammunition, guerrilla warfare tactics, and revolution. KARENGA has also stated, "The only way to get life is to take a life and, as we get stronger, we will take what we want from the white man's United States." He also stated that, if the police killed any "US" members, the "US" organization would kill some of them.

APPENDIX CONTINUED

APPENDIX CONTINUED

"US"

Also Known As
"US," Incorporated

The first source above advised that KARENGA has also stated that recent race riots throughout the country were not riots, but were actually revolts or revolutions and that the black people are going to win their freedom by violence if necessary.

A third source advised that KARENGA has stated that a revolution will take place in the near future and that no one can believe in black revolution without believing in armed conflict because the two go hand in hand.

The first source above advised that the "US" organization has approximately 20 militant, hard-core members, a number of whom, during the past year, have been arrested for possession of incendiary devices, attempted arson, armed robbery, and burglary. "US" members are known to carry firearms. There are an estimated additional 200 individuals, ranging in age from 4 to 40, who are known to attend meetings and social activities sponsored by "US" and which are closed to anyone not of the Negro race.

Recently, the "US" organization opened an affiliate office in San Diego, California.

The word "US" refers to the personal pronoun and is not an abbreviation.

APPENDIX

80

APPENDIX

NATION OF ISLAM

A source advised on April 20, 1969, that the Nation of Islam (NOI) is an all-Negro organization originating in Detroit, Michigan, in the early 1930's. Elijah Muhammad is the leader of the NOI and self-styled "Messenger of Allah' in that he claims Allah (God) selected him to lead the so-called Negro out of slavery in the wilderness of North America by establishing an independent black nation within the United States. Headquarters of the NOI is located at Muhammad's Temple (or Mosque) Number 2, 5335 South Greenwood Avenue, Chicago, Illinois.

Muhammad teaches there is no such thing as a Negro; that the so-called Negroes are slaves of the white race, referred to as "devils," in the United States; and that the white race because of its exploitation of the so-called Negro will be destroyed by Allah in an approaching "War of Armageddon,' a war between God and the devil.

Officials and members of the NOI, including Muhammad, have refused to comply with provisions of the Selective Service Act, stating that they respect laws of the United States as long as they do not conflict the laws of the NOI, but do not believe the Government should force them to participate in wars from which they have nothing to gain.

In the late 1950's Muhammad, acting on legal advice, tempered NOI teachings against the white man and the Government to avoid possible prosecution; however, basic tenets remain the same. He de-emphasized religious techings in the NOI and emphasized economic benefits derived by so-called Negroes who join the NOI. Muhammad believed this would create more interest in his programs and, of course, new followers.

APPENDIX

FD-323 (Rev. 11-29-61)

UNITED STATES DEPARTMENT OF JUSTICE

FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

San Diego, California
October 30, 1969

Title THE RESISTANCE

Character SEDITION

Reference

Report of SA EARL M. PETERSEN
dated and captioned as above
at San Diego, California.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

FD-209 (Rev. 9-13-65)
OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA GEN. REG. NO. 27
5010-106

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, Los Angeles FOIA(b)(7) - (D)

DATE: 11/20/69

FROM : SA JOSEPH G. DAVIS JR.

☒ CI ☐ SI ☐ R (Prob)
☐ PCI ☐ PSI ☐ R
☐

SUBJECT: FOIA(b)(7) - (D)

Dates of Contact
10/3; 10/31; 11/12/69

Titles and File #s on which contacted
Misc., Resistance and Anti-Draft

Purpose and results of contact

☐ NEGATIVE
☒ POSITIVE
☐ STATISTIC

Informant advises that there appears to be no change in the activity around the Resistance office at 2819 W. Francis Street, and the residence still continues to be a social gathering place rather than an anti-draft office as such.

Reminded of racial matters.

☒ Informant certified that he has furnished all information obtained by him since last contact.	Rating Excellent	Coverage Resistance and anti-draft

100-70116-688

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
NOV 2 6 1969
FBI — LOS ANGELES

1- FOIA(b)(7) - (D)
1- 100-70116 (Resistance)

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6
UNITED STATES GOVERNMENT

Memorandum

TO : SAC, LAS VEGAS (25-2265)

DATE: 10/14/69

FROM : SAC, LOS ANGELES (25-86709)(RUC)

SUBJECT: DRAFT INFORMATION CENTER, aka
Draft Counseling and Information Center
401 East Fremont, Number 4
Las Vegas, Nevada
SSA

Re Las Vegas letter to Los Angeles, 9/8/69.

A review of the indices of the Los Angeles Office reflects no case bearing the title identical to the caption of this communication. Evidence concerning "The Resistance" should be directed to Los Angeles file 100-70116, entitled "The Resistance-Sedition".

Investigation has also been conducted by Los Angeles under the above 100 file captioned "The Resistance (New Mexico Resistance), aka La Resistencia de Nueva Mexico; Sedition, SSA" (Albuquerque file 25-4682). This investigation concerned residents of Los Angeles going to Albuquerque for pre-induction physical examinations. Any investigation concerning such residents per Bureau instructions was to be reported in the above captioned file. Assistant United States Attorney HENRY J. NOVAK, JR., Los Angeles, has advised his office is still considering subpoenaing such registrants before the Grand Jury and granting them immunity in order to determine from them any illegal activity on the part of any doctor or lawyer. Los Angeles is conducting no further investigation in this matter, which is aimed toward developing possible evidence against Attorneys WILLIAM G. SMITH and MICHAEL GREEN, among others. MICHAEL GREEN is the subject of Los Angeles file 100-72137.

SEARCHED
INDEXED
SERIALIZED
FILED

2 - Las Vegas (RM)
3 - Los Angeles
(1 - 100-66375)(WILLIAM GORDON SMITH)
(2 - 100-70116)(THE RESISTANCE)
LDJ/plf
(5)

OFFICE COPY

100-70116-689

Buy U.S. Savings Bonds Regularly on the Payroll Savings Plan

For the information of Las Vegas, the law firm of Margolis-Mc Ternan, is a well known local firm which has in the past defended Communist Party members and other dissidents in the Los Angeles area.

Los Angeles file 25-85241, captioned "DR. MATTHEW FRANCISCO MARGULIES; WILLIAM GORDON SMITH; SSA" in part concerns Attorney SMITH and was an investigation of an anonymous allegation that SMITH and Dr. MARGULIES were practising together to arrange deferments for individuals eligible for the draft. Investigation did not establish the truth of this allegation, and this case is closed.

WILLIAM GORDON SMITH is in the RI-A of the Los Angeles Office, Los Angeles file 100-66375, Bureau file 100-448432. SMITH is also head of the Selective Service Law Committee (SSLC), Los Angeles file 100-71639. In the event his activities within your Division refer to Selective Service matters, channelizing should be directed to his file, the SSLC file, and per Bureau instructions to Los Angeles file 25-67388 (Selective Service Control File).

Routing Slip
0-7 (Rev. 4-28-69)

(Copies to Offices Checked)

TO: SAC,

☐ Albany
☐ Albuquerque
☐ Alexandria
☐ Anchorage
☐ Atlanta
☐ Baltimore
☐ Birmingham
☐ Boston
☐ Buffalo
☐ Butte
☐ Charlotte
☐ Chicago
☐ Cincinnati
☐ Cleveland
☐ Columbia
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☐ Ottawa
☐ Paris
☐ Rome
☐ Tokyo

Date 10/30/69

RE: THE RESISTANCE

☑ For information ☐ Retention optional ☐ For appropriate action ☐ Surep, by ________

☐ The enclosed is for your information. If used in a future report, ☐ conceal all sources, ☐ paraphrase contents.

☐ Enclosed are corrected pages from report of SA ________ dated ________.

Remarks:

100-70116 - 55

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
1969
FBI—LOS ANGELES

Desk No 10

Enc.
Bufile
Urfile

R210239Z OCT 69

FROM: BALTIMORE

TO: AOC WASHINGTON
DCD WASHINGTON

OCT 20 22 56 '69

INFO: CIAB WASHINGTON
EOC HAMPTON
DCSI HAMPTON
USARECCMD (THRU DCSI HAMPTON)
FAYETTEVILLE
KILLEEN
JUNCTION CITY
BAILEYS CROSSROADS
5D COLORADO SPRINGS
OPMG-LO BALTIMORE

SPOT REPORT

BALTO SR NO.2044

1. II

2. 115-9293-202

3. ANTI-DRAFT ACTIVITIES, LOS ANGELES, CA., 21 OCT 69 (C & F)

4. NONE

5. SUMMARY: ON THE MORNING OF 21 OCTOBER 1969, A DEMONSTRATION, SPONSORED BY THE UNIVERSITY OF CALIFORNIA AT LOS ANGELES RESISTANCE, IS SCHEDULED TO BE CONDUCTED IN FRONT OF THE ARMED FORCES ENTRANCE AND EXAMINATION STATION, 1031 SOUTH BROADWAY, LOS ANGELES, CALIFORNIA. THE DEMONSTRATION IS ALLEGEDLY IN SYMPATHY WITH A RALPH ALVY (NFI), WHO IS SCHEDULED FOR INDUCTION ON 21 OCTOBER 1969. IT HAS BEEN ALLEGED THAT ALVY WILL REFUSE INDUCTION. THE ESTIMATED NUMBER OF PARTICIPANTS IS UNKNOWN AT THIS TIME.

6. LOS ANGELES POLICE DEPARTMENT, B-2

7. PENDING

8. NONE

FOR OFFICIAL USE ONLY

690

SEARCHED INDEXED
SERIALIZED FILED
FBI—LOS ANGELES
Keenan

FROM: [illegible]LTIMORE

TO: AOC WASHINGTON
DCD WASHINGTON

INFO: CIAB WASHINGTON
EOC HAMPTON
DCSI HAMPTON
USARECCMD (THRU DCSI HAMPTON)
FAYETTEVILLE
KILLEEN
JUNCTION CITY
BAILEYS CROSSROADS
5D COLORADO SPRINGS
OPMG-LO BALTIMORE

SPOT REPORT

BALTO SR NO. 2057

1. II

2. 115-9294-205

3. ANTI-DRAFT DEMONSTRATION, ARMED FORCES INDUCTION & EXAMINING STATION, LOS ANGELES, CALIFORNIA, 21 OCT 69. (C&F)

4. 115-9293-202

5. SUMMARY: ON 21 OCTOBER 1969, AT 0630 HOURS (PDT), APPROXIMATELY 25 STUDENTS, ALLEGEDLY FROM THE UCLA RESISTANCE, GATHERED IN FRONT OF THE ARMED FORCES INDUCTION AND EXAMINING STATION (AFEES), 1031 SOUTH BROADWAY, LOS ANGELES. THE DEMONSTRATION IS REPORTEDLY IN SYMPATHY OF RALPH ALVY(NFI) WHO IS SCHEDULED FOR PROCESSING ON 21 OCTOBER 1969. BY 0700 HRS (PDT), THE GROUP HAD GROWN TO APPROXIMATELY 85 AND PARTICIPANTS WERE CHANTING AND HANDING OUT LEAFLETS. AT SHORTLY AFTER 0700 HOURS (PDT), APPROXIMATELY 25 PERSONS SAT DOWN IN FRONT OF ONE OF THE ENTRANCES, BLOCKING THE PASSAGE. THE LOS ANGELES POLICE WERE CALLED AND 15-20 PERSONS WERE TAKEN AWAY. AS OF 0850 HOURS (PDT), THERE WERE 50-75 PERSONS OUTSIDE THE AFEES STATION. THESE INDIVIDUALS WERE CAUSING NO PHYSICAL INTERFERENCE WITH THE STATION, BUT WERE PICKETING AND CHANTING. NEWSMEN AND T.V. CAMERAS WERE IN EVIDENCE. IT IS NOT KNOWN WHETHER RALPH ALVY IS PRESENT IN THE GROUP. AS OF 0850 HOURS, HE HAD NOT REPORTED TO THE AFEES FOR PROCESSING.

100-7016-690.

6. CASUAL SOURCE B-2

7. PENDING

8. NONE

FOR OFFICIAL USE ONLY

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
[illegible] 1969
FBI—LOS ANGELES

FD-263 (Rev. 12-19-67)

FEDERAL BUREAU OF INVESTIGATION

REPORTING OFFICE	OFFICE OF ORIGIN	DATE	INVESTIGATIVE PERIOD
DENVER	NEW YORK	11/20/69	8/13/69 - 11/18/69

TITLE OF CASE

"THE RESISTANCE" 1014
100-70116
+ refs.

REPORT MADE BY
L. RUSSELL HASHMAN

TYPED BY
vfm

CHARACTER OF CASE

SEDITION

REFERENCE: Report of SA L. RUSSELL HASHMAN, dated 8/13/69, at Denver.

- P -

LEADS:

THE DENVER DIVISION

AT DENVER, COLORADO: Will continue investigation to develop specific information relating to activities of captioned organization.

ACCOMPLISHMENTS CLAIMED ☒ NONE

CONVIC.	AUTO.	FUG.	FINES	SAVINGS	RECOVERIES	ACQUITTALS

CASE HAS BEEN:
PENDING OVER ONE YEAR ☐ YES ☐ NO
PENDING PROSECUTION OVER SIX MONTHS ☐ YES ☐ NO

APPROVED   SPECIAL AGENT IN CHARGE

DO NOT WRITE IN SPACES BELOW

100 70116-97

SEARCHED ___ INDEXED ___
SERIALIZED ___ FILED ___
NOV 2[illegible] 1969
FBI — LOS ANGELES

COPIES MADE:

10 - Bureau (14-2965) (RM)
2 - 113th M.I. Group, Denver (RM)
1 - NISRA, Denver (RM)
1 - OSI, Denver (RM)
1 - Los Angeles (Info) (RM)
2 - New York (1 - 25-110164, Squad 26)
(1 - 14-382) (RM)
3 - Denver (100-9431)

Dissemination Record of Attached Report

Agency				
Request Recd.				
Date Fwd.				
How Fwd.				
By				

Notations

advise desk - as to current status

COVER PAGE

FOIA(b)(3) - 50 USC 3024(i)(1) -
Intelligence Sources and Methods

INFORMANTS:

IDENTITY OF SOURCE	LOCATION
DN T-1 is FOIA(b)(7) - (D)	Instant report
DN T-2 is	Instant report, FOIA(b)(7) - (D)
DN T-3 is [redacted]	100-9431-281
DN T-4 is [redacted]	100-9431-315; instant report

ADMINISTRATIVE DATA:

This report is classified "Confidential" since data reported from DN T-1 through DN T-4 could reasonably result in disclosure of such informants and thereby adversely affect the internal security of the United States.

Information was not set forth under specific headings in this report inasmuch as "The Resistance" organization is almost inactive at this time and there is very little information to include in this report.

COVER PAGE

FD-204 (Rev. 3-3-59)

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

~~CONFIDENTIAL~~

Copy to:
2 - 113th M.I. Group, Denver (RM)
1 - NISRA, Denver (RM)
1 - OSI, Denver (RM)

Report of: L. RUSSELL HASHMAN **Office:** Denver, Colorado
Date: November 20, 1969

Field Office File #: 100-9431 **Bureau File #:** 14-2965

Title: "THE RESISTANCE"

Character: SEDITION

Synopsis:

"The Resistance" has telephone number 892-0907 with address of 847 Pearl Street, Denver, Colorado. Informant reports a fourteen-room mansion occupied by "hippie" type people is located at 847 Pearl Street. Informant, who is familiar with anti-Vietnam War activities, advised "The Resistance" is completely ineffective at this time in organizing activities.

- P -

DETAILS:

~~CONFIDENTIAL~~

GROUP 1
Excluded from automatic
downgrading and
declassification

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

"THE RESISTANCE"

"The Resistance" is an organization engaged in efforts to disrupt U. S. military programs. The activities of these groups take various forms including counseling in ways to evade induction; promoting and providing information concerning leaving the U. S. to take up residence in other countries to avoid military service; encouraging desertion or disobedience to military directives; and outright assistance to deserters such as making available lodging and travel accommodations in fleeing the U.S. to avoid return to military duty.

"The Resistance" has telephone service in that name, telephone number 892-0907, at 847 Pearl Street, Denver, Colorado. The person responsible for this telephone service is listed as GARY SCHEKER, care of The Resistance, Los Angeles, California, telephone number 213-473-6410.

DN T-1,
11/18/69

Informant, who is active in anti-Vietnam War activities, advised that "The Resistance" organization has not been represented at meetings where plans are made for activities against the Vietnam War. Informant said DAVID BOLDUC, who last claimed to be chairman of "The Resistance", has not been in attendance at these meetings. Informant said he feels "The Resistance" is completely ineffective at this time in organizing any activities in the Denver, Colorado area. "The Resistance" maintained its headquarters at 1458 Pennsylvania Street, Denver, Colorado, before moving to 847 Pearl Street.

DN T-2,
11/13/69

DAVID BOLDUC on March 31, 1969, contacted the American Students for a Democratic Society (ASDS) in West Berlin and requested the ASDS place him on its mailing list for news letters and leaflets since he was organizing a Resistance group in Colorado.

Its purpose is to coordinate and develop resistance in the area. He stated that if the ASDS would send him 100 copies of the newspaper "Where It's At", he would see that they got into "the right hands."

DN T-3,
5/12/69

A number of military personnel assigned to positions of authority at Lowry Air Force Base, Colorado, advised that copies of "Servicemen's Antiwar Newspapers" entitled "The Bond" and "Where It's At" were found on September 3, 1969, at various locations on Lowry Air Force Base. All copies of these papers were stamped "The Resistance, 1458 Pennsylvania - 12, Denver, Colorado 80203, (303) 892-0907."

"The Bond" is a nationally distributed newspaper directed towards servicemen, representing itself as "The Voice of the American Servicemen's Union." "Where It's At" is an internationally distributed newspaper published by the Students for a Democratic Society (SDS) in West Berlin. Both of these newspapers espouse an antiwar platform and are attempting to gain sympathy from military personnel in the Armed Forces.

DN T-3,
9/4/69

A characterization of the SDS appears in the appendix hereto.

A number of military personnel assigned to positions of authority at Lowry Air Force Base, Denver, Colorado, advised that on August 20, 1969, they found a number of 3x5 white index cards on Lowry Air Force Base which reflected anti-military statements. The statements on these cards, which were handwritten, were as follows: "Service got you bugged? You do have alternatives." "Belong to the military complex? Before you develop one." "Service got you down? You do have alternatives." "Service got your mind? You have alternatives." All of these cards bore the handwritten notation, "Contact RICK WERNEL(L), Resistance, 847 Pearl Street, phone 892-0907."

DN T-3
8/20/69

The following leaflet was distributed at Colorado School of Mines, Golden, Colorado, on September 30, 1969:

DN T-4,
10/3/69

DN T-4, who is knowledgeable of anti-Vietnam War activities in the Denver, Colorado area, advised no information has been developed in recent months that "The Resistance" organization is organizing or participating in anti-Vietnam War activities in the Denver, Colorado area.

DN T-4,
11/18/69

APPENDIX

STUDENTS FOR A DEMOCRATIC SOCIETY

A source has advised that the Students for a Democratic Society (SDS), as it is known today, came into being at a founding convention held at Port Huron, Michigan, in June, 1962. From an initial ideological posture of "participatory democracy," the current line of the national leadership reveals an adherence to Marxism-Leninism. Michael Klonsky, National Secretary, in March, 1969, called for the building of a revolutionary Marxist-Leninist movement. The program of SDS has moved from involvement in civil rights struggles to an anti-Vietnam war position and finally to its present advocacy of an anti-imperialist line, linking up the oppressed peoples of Asia, Africa and Latin America with the black liberation movement in the United States. China, Vietnam and Cuba are regarded as countries which are leading the world-wide struggles against United States imperialism. On the other hand, SDS regards the Soviet Union as an imperialist power and does not support the policies of that country.

SDS maintains a National Office in Room 206, 1608 West Madison Street, Chicago, Illinois. Its official paper "New Left Notes" reflects the line of the national leadership and program adopted at meetings of the National Council and National Interim Committee (NIC). Three national officers and a NIC of eleven members are elected each year during a June National Convention.

SDS Regional Offices and university and college chapters elect delegates to National Council meetings wherein program and ideology are debated, but each Region and chapter is autonomous in nature and is free to carry out independent policy and programs reflective of local conditions.

DRAFT INFORMATION AND COUNSELLING

Bothered by the draft? Wondering what classifications are open to you? What are the alternatives to induction?

Following the activities of four Mines students who returned their draft cards to their local boards last spring, a draft resistance group was started and draft counselling classes were given. As a result of this there are presently two locations where draft informatio and counselling can be obtained in the Golden area:

RESISTANCE
Route 5, Box 910
Golden 277-0719
(John May)

Draft Information Center
16840 West 8th Place
Golden 279-9773
(Bob Knecht and Jay Lombardi)

THE RESISTANCE

By accepting selective service classification you have taken the first step of saying a direct "YES" to the draft system, the Vietnam war and the military institution. It is easy to say that at any time you can say no to any of these, but you must realize that with each step towards accepting these, the more difficult it becomes to say "NO".

The Resistance by acting through confrontation with the draft system, which serves as the source of manpower through channeling, can bring effective change. First, in each of our lives and secondly, in the system which is made up of each one of us. Returning your draft card is a primary step to saying "YES" to life. It is an act which we of the Resistance believe to be a confirmation of life and of the commonality of all people. That by acting one is placing these ideals within the realm of one's life; so that instead of saying how people should act towards one another, one is striving to make the confirmation of life a way of living.

How you live and what you do with your life is an expression of what you believe. You and only you can determine this. Each one of you can bring about change and this can be brought about only if you yourself serve as a nucleus and as an example for change.

Resistance House Denver
847 Pearl Street
Denver, Colorado 892-0907

luck suppers are held at Resistance House on Tuesday evenings
) Everyone is welcome to attend.

FD-323 (Rev. 11-29-61)

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION
Denver, Colorado

In Reply, Please Refer to
File No.

November 20, 1969

Title	"THE RESISTANCE"
Character	SEDITION
Reference	Report of SA L. RUSSELL HASHMAN, dated November 20, 1969, at Denver.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to your agency; it and its contents are not to be distributed outside your agency.

OPTIONAL FORM NO. 10
MAY 1962 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : SAC, SAN FRANCISCO

DATE: 11/28/69

FROM : SAC, LOS ANGELES (100-70116) (P)

SUBJECT: THE RESISTANCE
SSA

Enclosed for San Francisco is xerox copy of 0-7 regarding activities of The Resistance. Information contained is pertinent to the San Francisco Division rather than Los Angeles.

2 - San Francisco (Enc. 1) (RM)
2 - Los Angeles

JGK/dmb
(4)

100-70116-682

OFFICE COPY

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INDEXED
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Buy U.S. Savings Bonds Regularly on the Payroll Savings Plan

NIS COLLECTION REPORT

12-09-69

CODE
11PE

CONTROL
11-24-69N00-0068

STATUS

DATE

DISTRIBUTION
H.0044.M/I.0042.M/I.1140.M/I.11LB.M/I.11PE.K// FBI-LA.M ✓

MADE AT
CAMP PENDLETON CAL

MADE BY
J J COYNE JR GYSGT USMC (CI)

ORIGIN

SUPPLEMENTAL DATA

SEX	SOCIAL SECURITY NO.	MILITARY SERVICE NO.	BIRTH (DATE)	(GPC)	(PLACE)

NI TITLE

I/THE RESISTANCE/POSSIBLE IDENTIFICATION OF

100-70116 + many refs, 7/0 105

REFERENCES
(a) NISHQ CCI of 12-21-69
(b) NISRA Long Beach NIR 10-30-69N11-LB05

DOI/12-04-69
DPA/12-04-69 Camp Pendleton
EVAL/B-2
SOURCE/Official USMC records

SUMMARY

1. In response to Reference (a), it has been determined that Eric Weston LAMAR, PFC USMC 2482958, has been discharged from the U.S. Marine Corps.

INFORMATION

2. Reference (a) requested information on the military status of LAMAR, supra, based on information in Reference (b). LAMAR received a hardship discharge from Sub Unit 1, Support Company, Headquarters Battalion, Headquarters Regiment, MCB, Camp Pendleton, California, on 10-27-69. LAMAR listed his permanent address for mailing purposes after discharge as 140 Vassar Street, Reno, Nevada 89502. Attachment (1) is a copy of LAMAR'S DD 214MC, Armed Forces of the United States report of transfer or discharge. Further information on LAMAR contained on a Sub Unit 1 locator card is as follows:

Height:	6'0"
Weight:	158 pounds
Eyes:	Blue
Hair:	Light brown
Blood type:	0

(1)

ATTACHMENT (Item)
(1) Completed DD 214 on Eric Weston LAMAR, effective 10-27-69

DISSEMINATION
Copy all

100-70116-693

SEARCHED [illegible] INDEXED [illegible]
SERIALIZED M FILED [illegible]
DEC 11 1969
FBI—LOS ANGELES
Kleman | jjk

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Page Denied

FD-263 (Rev. 12-19-67)

FEDERAL BUREAU OF INVESTIGATION

REPORTING OFFICE	OFFICE OF ORIGIN	DATE	INVESTIGATIVE PERIOD	
LOS ANGELES	LOS ANGELES	12/17/69	10/16/69 - 12/12/69	
TITLE OF CASE		REPORT MADE BY		TYPED BY
KAREN ELAINE DELLENBACH; ET AL		JAMES S. IRVING		
		CHARACTER OF CASE		
		SSA - COUNSELING; SEDITION; DESERTER - HARBORING		

REFERENCES: Los Angeles report of SA JAMES S. IRVING, 10/17/69.

- P -

LEADS

SACRAMENTO

AT SACRAMENTO, CALIFORNIA: Will advise status of their investigation entitled, "GREGORY MERLE ROBB, aka - FUGITIVE, SSN 4-23-46-15" (Sacramento file 25-925), and whether or not ROBB has been taken into custody or his whereabouts ascertained.

ACCOMPLISHMENTS CLAIMED ☐ NONE						ACQUIT-TALS	CASE HAS BEEN:
CONVIC.	AUTO.	FUG.	FINES	SAVINGS	RECOVERIES		PENDING OVER ONE YEAR ☒ YES ☐ NO PENDING PROSECUTION OVER SIX MONTHS ☐ YES ☒ NO

APPROVED WCB SPECIAL AGENT IN CHARGE

DO NOT WRITE IN SPACES BELOW

100 70116 694

COPIES MADE:
4 - Bureau (25-560249)
(2 - 42-234007)
1 - USA, Los Angeles
2 - Sacramento (25-3409)
2 - San Diego (25-21550)
3 - Los Angeles (25-80831)
(1 - 100-70116)(THE RESISTANCE)

SEARCHED
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Dissemination Record of Attached Report

Agency				
Request Recd.				
Date Fwd.				
How Fwd.				
By				

Notations

COVER PAGE

GPO : 1968 O - 299-885

SAN DIEGO

AT CAMP PENDLETON, CALIFORNIA: Will follow Marine Corps action concerning the pending discharge of ROY IRVIN MAGERKURTH and ascertain his residence address if he is in fact discharged from the Marine Corps.

LOS ANGELES

AT LOS ANGELES, CALIFORNIA: (1) Will follow local process regarding narcotics charges lodged against KAREN ELAINE DELLENBACH.

(2) Will follow this matter with the Office of the USA, Los Angeles.

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

Copy to: 1 - USA, Los Angeles

Report of: JAMES S. IRVING
Date: 12/17/69

Office: Los Angeles, California

Field Office File #: 25-80831

Bureau File #: 25-560249

Title: KAREN ELAINE DELLENBACH;
ET AL

Character: SELECTIVE SERVICE ACT - COUNSELING; SEDITION;
DESERTER - HARBORING

Synopsis: ROY IRVIN MAGERKURTH located on 11/17/69, in Marine Corps control at Camp Pendleton, California. Subject due to be discharged approximately one month from 11/17/69. MAGERKURTH willing to testify. Action on local charges against KAREN ELAINE DELLENBACH postponed from 10/22/69, to 12/9/69, to 2/11/70.

- P -

DETAILS:

On October 16, 1969, a check of the Los Angeles County Clerk's Office, Criminal Records, Norwalk, California, revealed that ROY IRVIN MAGERKURTH received a probationary sentence in that Division on September 19, 1969. The records at that Division did not indicate whether subject's probation was a summary type probation or a controlled type probation. On October 20, 1969, the central records of the Los Angeles County Clerk's Office were checked concerning the conviction of ROY IRVIN MAGERKURTH on September 19, 1969, for the local violation of theft. The record indicated that MAGERKURTH committed the theft on May 2, 1969, and was arraigned on May 28, 1969. A detainer was filed in this case on September 19, 1969, indicating that there was military hold on the defendant MAGERKURTH, however, there was no indication to whom MAGERKURTH had been surrendered.

This document contains neither recommendations nor conclusions of the FBI. It is the property of the FBI and is loaned to y[illegible] its contents are not to be distributed outside your agency.

☆ U.S. GOVERNMENT PRINTING OFFICE: 1967-O-273-878

On October 29, 1969, the files of the Shore Patrol, Union Pacific Railroad Station, Los Angeles, California, were searched in an effort to find out if MAGERKURTH had been in fact turned over to the Military on September 19, 1969. There was no record of MAGERKURTH in their records.

On October 29, 1969, Mr. ARVID E. GRENZ, Probation Officer, 9961 Flower Street, Bellflower, made available the probationary file concerning ROY IRVIN MAGERKURTH. His probationary file indicated that MAGERKURTH receivedal summary probation of three years on September 19, 1969. The probationary report went into a synopsis of MAGERKURTH's background and previous arrest record. MAGERKURTH submitted a letter to the sentencing magistrate in this case dated September 1, 1969, wherein he indicated his desire to be placed on probation and stated that he wished to be returned to Military control so that he could "get my time in the brig finished, then come back to Los Angeles County and have a new start".

By communication dated November 19, 1969, the San Diego Office of the FBI advised as follows:

On November 17, 1969, SA FRANKLIN J. WALLS contacted Private ROY IRVIN MAGERKURTH, Marine Serial Number 2370344, at Camp Pendleton, California.

MAGERKURTH advised WALLS that he is willing to testify concerning the travel to Canada and his activities in Los Angeles.

He is currently attached to Casual Company, Basic Infantry Training Battalion, Horno Area, Building 53423, Camp Pendleton, California. He expects to receive a discharge from the Marine Corps in about one month.

AT LOS ANGELES, CALIFORNIA

On December 12, 1969, the records of the Los Angeles County Clerk of Courts Office, Norwalk Division, 12720 Norwalk Boulevard, Norwalk, California, were checked concerning the prosecutive status of the narcotics case against KAREN ELAINE DELLENBACH and several others, Docket Number A410904. The trial in this matter was originally scheduled October 22, 1969, and was continued until December 9, 1969, thereafter being continued again until February 11, 1970 in Department F, Los Angeles Superior Court, Norwalk, California.

FD-263 (Rev. 12-19-67)

FEDERAL BUREAU OF INVESTIGATION

REPORTING OFFICE	OFFICE OF ORIGIN	DATE	INVESTIGATIVE PERIOD
SAN DIEGO	NEW YORK	12/22/69	8/5/69 - 12/12/69

TITLE OF CASE

THE RESISTANCE 70 14 *
100-70116 *
[illegible]

REPORT MADE BY: SA EARL M. PETERSEN

TYPED BY: mtg

CHARACTER OF CASE

SEDITION

REFERENCES: Report of SA EARL M. PETERSEN at San Diego dated 10/30/69;
San Diego airtel and LHM to Bureau dated 11/13/69 captioned, "GREEN MACHINE COFFEE HOUSE, Information Concerning - IS."

- P -

LEADS:

Information copies of this report are being forwarded to Los Angeles, Sacramento and San Francisco in view of investigation being conducted in those offices concerning the Resistance.

SAN DIEGO

Will interview Lance Corporal ROBERT LEE YATES,

ACCOMPLISHMENTS CLAIMED ☒ NONE						ACQUIT-TALS
CONVIC.	AUTO.	FUG.	FINES	SAVINGS	RECOVERIES	

CASE HAS BEEN:
PENDING OVER ONE YEAR ☐ YES ☒ NO
PENDING PROSECUTION OVER SIX MONTHS ☐ YES ☒ NO

APPROVED

SPECIAL AGENT IN CHARGE

DO NOT WRITE IN SPACES BELOW

100-70116-101

SEARCHED ____ INDEXED ____
SERIALIZED ____ FILED ____
1 DEC 23 1969
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COVER PAGE

Marine Serial Number 227 00 13, born 12/3/47, and will inquire as to whether he was helped by the Resistance in his trip to Canada while absent without leave from the Marine Corps.

Will locate and interview Mrs. JACQUELINE YATES, Apartment 13, 799 Mc Clure Street, El Cajon, California for any information she might have regarding her husband traveling to Canada.

Will continue to follow the activities of groups involved in draft resisting and deserter harboring in the San Diego area.

INFORMANTS

Identity of Informant	File where located
SD T-1 is Naval Investigative Services Office (NISO), San Diego, California	14-91-419
SD T-2 is FOIA(b)(7) - (D)	FOIA(b)(7) - (D)
SD T-3 is	
SD T-4 is Sergeant PAUL PREVOST, NISO, Camp Pendleton, California	100-14746-37, 38
SD T-5 is NISO, Camp Pendleton, California	100-14746-43, 45, 53, 77

COVER PAGE

1 - NISO, San Diego (RM)
1 - 115th MI Group, San Diego (RM)
1 - OSI, San Diego (RM)
1 - Secret Service, San Diego (RM)
2 - NEW York (RM)
1 - Los Angeles (Information) (RM)
1 - Sacramento (Information) (RM)
1 - San Francisco (Information) (RM)

ADMINISTRATIVE

Submission of this report was delayed due to a stenographic delinquency of which the Bureau has been advised.

This report is being classified "Confidential" inasmuch as information contained herein from confidential sources, if revealed, could reasonably result in the identification of these sources of continuing value to the Bureau.

Copies of this report are being disseminated locally to the U. S. Attorney, U. S. Secret Service, and military intelligence agencies in view of their expressed interest in this matter.

FD-204 (Rev. 3-3-59)

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

~~CONFIDENTIAL~~

Copy to:
1 - United States Attorney, San Diego
1 - Naval Investigative Services Office
1 - Office of Special Investigations, San Diego
1 - Secret Service, San Diego
1 - 115th Military Intelligence, San Diego

Report of: SA EARL M. PETERSEN Office: SAN DIEGO
Date: DECEMBER 22, 1969

Field Office File #: SAN DIEGO 14-91 Bureau File #: 14-2965

Title: THE RESISTANCE

Character: SEDITION

Synopsis:

The Resistance and associated groups continue actively in deserter harboring, anti-military and anti-war activities. Green Machine has began publication of a new newspaper called Attitude Check, and is active in anti-war demonstrations.

- P -

~~CONFIDENTIAL~~

GROUP 1
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downgrading and
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I. THE RESISTANCE

C. Current Activity

The September 24, 1969 issue of Duck Power, an underground type newspaper published by military servicemen, contained an advertisement stating, "Every Sunday: draft coffee, 7:30 PM. 1511 29th Street."

On October 21, 1969, Major A. P. SGAMBELLURI, Provost Marshal, Marine Corps Recruit Depot (MCRD), advised that on that date, two individuals had been found near Building 150 on the base who had in their possession fifty-two or fifty-three copies of the San Diego Free Door To Liberation, an underground type newspaper distributed in San Diego. The two individuals were unkempt in appearance and upon questioning, stated that they were students at Grossmont Junior College, San Diego. The two individuals were:

ROBERT G. BURROUGHS
6405 Lake Kathleen Avenue
San Diego, California

WILLIAM ANTHONY MAGUIRE
9522 Abbeywood
Santee, California

The San Diego Free Door to Liberation dated December 4 - 17, 1969 states on page three that BILL MAGUIRE is a member of the "Staff and Distaff." The San Diego Free Door To Liberation is published every other Thursday by the Encounter Commune, 6389 Imperial, San Diego, California

E. Assistance to AWOLS, Draft Dodgers and Deserters

On December 8, 1969, Private JOHN W. GARREN, Marine Serial Number 25 70 721, Casual Company, First Battalion, Second Infantry Training Regiment, Camp Pendleton, California, advised a Special Agent of the FBI that he was absent without leave from November 30, 1969 to December 2, 1969, at which time he was taken into custody and placed into the brig at the MCRD, San Diego. While in the brig on December 2, 1969, he met an individual described as a white, male, age nineteen, 5' 5", weight 150, hair light blond, eyes blue, complexion light, also confined to the brig while awaiting trial on charges of being absent without authorization. GARREN said this individual told him "The Resistance" would help him get to Canada. He said a girl named CATHY, a member of the Resistance, could be contacted at San Diego at telephone number --- - 3992 or he could contact a girl named IOIA, a member of the Resistance, Los Angeles telephone number 391-5528 or go directly to "Preacher" ROSS A. GREEK, also a member of the Resistance, West Hollywood Presbyterian Church, 7350 Sunset Boulevard, Hollywood, California, telephone number 874-1816, and the "Preacher" would arrange for his transportation to Canada.

On November 26, 1969, Officer JACK PEARSON, Intelligence Unit, San Diego Police Department, advised that he had written, using the name WILLIAMS, to "RCAD", 1326 Hamilton, Regina, Saskatchawan, Canada for information, stating that a friend of his would like to get to Canada to escape the military service. He received the following letter in reply:

Nov 10, 1969

Mr. Williams,

The R.C.A.D. is designed to aid deserters once they reach Canada. We can provide information concerning what to do after reaching the boarder, but we are not able to assist people in actually leaving the states. If you feel that your friend will have difficulty getting to the boarder, I would suggest contacting the San Diego Free Press, 751 Turquoise Street, San Diego, Calif.

As far as living in Canada is concerned, it is necessary to apply for landed immigrant status. An applicant needs 50 points to qualify; points are given for education, job skills, age, relatives in Canada, personal ~~[illegible]~~ evaluation, etc. We do not have any printed material concerning the point system, but the Free Press should be able to put you in touch with a group that can provide that information. Here in Regina, we have had trouble getting landed status for people who have not completed high school, but that does not necessarily mean its impossible.

You will have to have a birth certificate for your friend. It is helpful in crossing the boarder and a neccessity when applying for immigrant status.

Again, I would advise you to contact the Free Press for advice on leaving the country. Please write us if you have other questions about living in Canada as a deserter.

Sincerely,
Jay Montague
RCAD
1326 Hamilton,
Regina, Sask, Canada

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FD-302 (Rev. 4-15-64)

FEDERAL BUREAU OF INVESTIGATION

Date December 1, 1969

FOIA(b)(6)
FOIA(b)(7) - (C)

On November 19, 1969, [redacted] advised that he was absent without leave from November 3, 1969 to November 10, 1969 and at the present time is assigned in correctional custody at Balboa Naval Hospital, San Diego, California until November 24, 1969.

While absent without leave on November 5, 1969, [redacted] contacted a young man selling the San Diego Free Press, an underground newspaper, and told him that he was absent without leave and wanted help to get out of the state. He was given the telephone number of the Message Information Center (MIC), 232-6621, and told to give them a strong hint but not to state outright, that he was absent without leave on the telephone, because their telephone might be "bugged," and they would help him. He then telephone MIC and told them that he was in the military service and needed help. The girl he talked to on the telephone said she could help him and she contacted Reverend MIKE DEVORE, who called him back within five minutes and told him he had a place for him to stay. He gave him the address of an ex-Marine Captain and his girl friend, NED RILEY and CATHY STEVENS, 3992 Broadway, San Diego, California.

[redacted] stated he went to 3992 Broadway and on the first night, Reverend MIKE DEVORE came and talked to him telling him that his best way out was to get legally out of the service. He gave him a lists of psychiatrists who would see him and give him papers he could use to get a discharge from the Navy. DEVORE told him he would not have to pay the psychiatrist and that "Chaplain JOHN" at Balboa Naval Hospital was a personal friend of his, DEVORE's, and would help in the processing of the papers. DEVORE asked [redacted] if he had ever used LSD or drugs and when [redacted] said no, he suggested that if [redacted] should go to the psychiatrist and state that he had used LSD previously, and that he was having trouble resisting again resorting to its use, the psychiatrist would write out a formal paper stating this fact

On 11/19/69 at San Diego, California File # SD 42-35418

by SAS ROBERT G. MOORE and EARL M. PETERSEN EMP:mtg Date dictated 12/1/69

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FOIA(b)(6)
FOIA(b)(7) - (C)

and "Chaplain JOHN" would help push the papers through channels. DEVORE then told [redacted] that if this did not work, they could get him to Canada. DEVORE indicated to [redacted] that someone had received aid in getting to Canada a couple of weeks prior to this conversation.

DEVORE and RILEY questioned [redacted] as to whether he agreed with the military and told him that he should do the same for another individual as they had in helping him.

DEVORE and RILEY referred to the group helping AWOLS and deserters as "The Movement" and indicated that CATHY STEVENS is leader for the entire movement at San Diego State College. NED RILEY and CATHY STEVENS have many friends at San Diego State College. They both knew that [redacted] was absent without leave while he stayed at their home for three or four days and when he left, RILEY gave him fifty cents for bus fare.

RILEY told [redacted] there were contacts in San Francisco where he could stay while his hair and beard grew longer and then he could travel to Canada. He said they have necessary contacts there.

MIKE DEVORE told [redacted] that it would be better for him to get a discharge legally from the service, instead of being a fugitive as he would be if he went to Canada, but stated that the decision was up to [redacted]

ROBERT LEE YATES, Lance Corporal, U. S. Marine Corps, Serial Number 22 700 13, born December 3, 1947, while absent without leave from the Marine Corps, mailed a payment on his account at the Bern and Judd Store, Spring Valley, California from somewhere in Canada. A later credit inquiry by Sears Roebuck and Company reflected an address for ROBERT YATES and his wife JACQUELINE as apartment 13, 799 Mc Clure Street, El Cajon, California where they apparently moved on October 17, 1969. At the time of his arrest, he apparently made no statements as to being helped by anyone in the Resistance on his trip to Canada.

(SD T-1, October 24, 1969)

II. FRIENDS OF THE RESISTANCE

On Friday, November 7, 1969, the San Diego County Sheriff's Office made available the following letter which DEBORAH BURTON attempted to pass to ROBERT J. HUDSON, U. S. Air Force deserter, arrested subsequent to his burning of his military Identification card on the campus of the University of California at San Diego, as a part of the war moratorium activities:

Fri.

Dear Bob,

Got your letter today. It's at Ned's & we're going up to read it as soon as we take Ned's kitten to the doctor.

We're all planning to go to a draft counselling seminar this weekend. Then everyone can work on men before they get in. Bill Smith, a really good attorney, & Pete Sawitz will be conducting sessions!

Saw the white haired gentleman you were pointing at yesterday. He freaked when he saw Ned & I. Later we saw a newsclip of your arraignment. Very interesting!!

Bob,

We will be down Saturday and we'll have a lot to talk about then right now we need to get because we are late for the doctors appointment.

Love and peace
Dil & Ned

See you Sat!!

On November 14, 1969, ROBERT J. HUDSON was found guilty on charges of burning his military identification card and was sentenced by U. S. Magistrate EDWARD J. HARRIS to thirty days custody of the Attorney General in addition to the time already served in custody and two years probation beginning on the date of his sentencing.

On December 12, 1969, HARRY R. MC CUE, Assistant U. S. Attorney, 325 West F Street, San Diego, California, advised that HUDSON's attorney, DENNIS ADAMS, appeared before U. S. Magistrate, San Diego, on November 19, 1969 and had HUDSON's sentence modified to time served. HUDSON was thereafter turned over to the U. S. Air Force on November 21, 1969 where he will possibly be court martialed for desertion.

III. COMMUNITY CRISIS CENTER

F. Sources of Funds

An article contained in the Daily Aztec, a San Diego State College campus newspaper dated November 21, 1969, announced that a food drive dance would be held at Aztec Center in Montezuma Hall at San Diego State College and that admission would be two cans of food at the door. The dance was sponsored by the Kappa Alpha Pi Fraternity and the food was to be donated to the Community Crisis Center, 30th and Imperial Streets, San Diego, California.

The following article appeared in the San Diego Free Press, an underground type newspaper distributed in San Diego, dated September 3 - 17, 1969:

(Mount Clipping in Space Below)

free clinic

Need to see a doctor, but you're afraid to because your parents might find out or you might be arrested or you don't have any money? If so, the Free Clinic is just the place for you. Located at 3004 Imperial, the Free Clinic is open Monday, Wednesday and Friday evenings from 6 to 10 p.m. Their phone number is 239-0325.

Supplied by University Hospital and Project Concern and staffed by volunteer doctors, the Free Clinic has been treating 30-50 patients a night since it opened last May. The majority of those using the clinic are young people on drugs who are afraid to go elsewhere.

The Free Clinic staff urges people to come in with any medical problems. If the clinic cannot offer treatment, it can give you information on where you can go to get help; the clinic also offers assistance in getting you into a hospital.

The Free Clinic offers services to those people who need medical assistance with problems directly related to drugs such as assistance with overdosage, treatment for the harmful effects produced by contaminated drugs, assistance down from heavy drug trips, treatment and/or provision for treatment at a hospital for persons with derivative ailments such as malnutrition, hepatitis, etc. It also treats medical problems indirectly related to drugs such as pregnancy tests, VD diagnosis, abortion counseling, birth control information, pap smears, etc.

Records kept on patients at the Free Clinic are totally confidential and will not be released to anyone at any time, so you don't have to worry about someone finding out. The Free Clinic does comply with all the stipulations set down by the State Health and Welfare Code, however. This means that the Free Clinic will serve those in need who are 18 years of age and over and those youths who can legally be treated under the Emancipated Minor Law. The Emancipated Minor Law states that a person living away from home can be treated if he is 15; the age drops to 12 for communicable diseases (a word to the wise should be sufficient--Benjamin Franklin said that).

Until September 1 of this year, the clinic was funded by the Department of Urban Affairs. As of September 1, however, those funds were re-directed to the Department of Public Health which deals primarily with drug prevention and education and avoids specific or individual problems. Right now, the clinic is functioning on donations which are tax exempt since the clinic is a non-profit organization. You can make checks payable to: The Community Crisis Center--Free Clinic. The Clinic also needs volunteer doctors, nurses and trained counselors.

The Free Clinic is part of the Community Crisis

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Center which functioned as part of Neighborhood Services when it first opened. This relationship ended in May , 1969. To assure that the Center would continue, the students organizing it wrote to the Extension Office of UCSD and requested the Center be made part of Extension's Office of Urban Affairs.

In February of 1969, UC Extension began sponsoring an Urban Center at 3004 Imperial. The Crisis Center was made a part of the Urban Center so the students could be funded for their summer work. At the same time, the students wrote to SDSC School of Social Work, requesting that the Center be made a field placement for graduate students during the school year 1969-1970.

Besides the Free Clinic, the Center offers:

1. Emergency transportation. Transportation to and from the hospital, transportation to the City Rescue Mission and like agencies for those stranded late at night and in need of housing.

2. Telephone or Walk-In Counseling. A person on duty is available to listen to someone who is lonely, who is under duress, or someone contemplating suicide.

3. Emergency Food. A small supply of food is available to help a needy person during the time he cannot get in contact with a daytime Commodity Foods outlet.

4. Legal Consultation. A volunteer, with the help of a lawyer on stand-by duty, can clarify legal documents or procedures, and explain a person's rights and responsibilities.

5. Home Visits. Volunteers are able to make visits in a home to help a family through a crisis situation.

6. Information on Daytime Resources. The Center personnel have compiled a referral book containing extensive information on social services available in San Diego during the daytime hours.

IV. THE WAITING ROOM (Formerly called Coffee House - Jan Diepersloot)

On November 7, 1969, Officer JACK PEARSON, Intelligence Unit, San Diego Police Department, San Diego, California, advised that the San Diego Free Press is moving from its location at 751 Turquoise Street, Pacific Beach, to Space 1380 5th Avenue in downtown San Diego. He said that immediately around the corner in the 400 block of J Street would be located "The People's Store," and the "Waiting Room." "The Waiting Room" is a new coffee house being established by anti-war resistance people. The San Diego Free Press space is connected to be occupied by "The People's Store" and "The Waiting Room," and through the back of the building.

On November 11, 1969, Officer PEARSON made available the following letter from "The People's Commune" regarding the opening of the "People's Dry Goods" and "The Waiting Room."

FROM: San Diego Free Press and People's Commune

TO: Friends

RE: Progress Report and Invitation

Dear Friends:

We want to take the occasion of our first anniversary to write you and report on the progress made in the past year. We also want to relate to you our plans for the future.

Perhaps the most dramatic progress we have made lies in the sphere of daily life. From the five isolated individuals that started the Free Press a year ago, we have grown into a cohesive group of 24 people that work, live and play together. Within our commune, we are indeed beginning to find out that "love, work, and knowledge are the well springs of our life, and should, therefore, also govern it."

With so many people, we have been able to begin several other projects besides the paper.

For example, since several of us are in the Navy, we have started another newspaper, "Duck Power", for the men in the armed forces in San Diego.

We will also open, on or before December 1, the People's Dry Goods store downtown. Primarily, this will be a gift store in which the candles, jewelry, clothes and other things made at the commune will be sold. The store will also handle the more conventionally produced gift items.

Right next door to People's Dry Goods will be the Waiting Room, a coffee house and rap center which the commune is opening up for San Diego area sailors and marines.

The FreePress itself is also moving downtown, next door to the People's Dry Goods and the Waiting Room. As you can see, we will have quite a complex on 5th and J streets.

Moreover, beginning in December, the Free Press will become a weekly newspaper. In effect, the start of our second year of existence will be like the turning over of a new leaf or the beginning of a new paper. The name will be changed from San Diego Free Press to (San Diego) Street Journal . Our coverage will gradually become more pictorial and less verbal. In our use of verbal language, we will aim at being more articulate and less obnoxious, cutting down the invective to become more relevant.

As you see, we are right now in the middle of a very important transition stage in moving from a lower to a higher level of meaningful existence and action.

In order to help ease the financial problems always connected with such growth, we are planning an open house and cocktail party at the commune Sunday, November 23. Address: 3303 2nd Street, San Diego. Time: 2:00 - 8:00pm. Donation: $3.00 per person.

We hope you can find time to come and talk with us and help us.

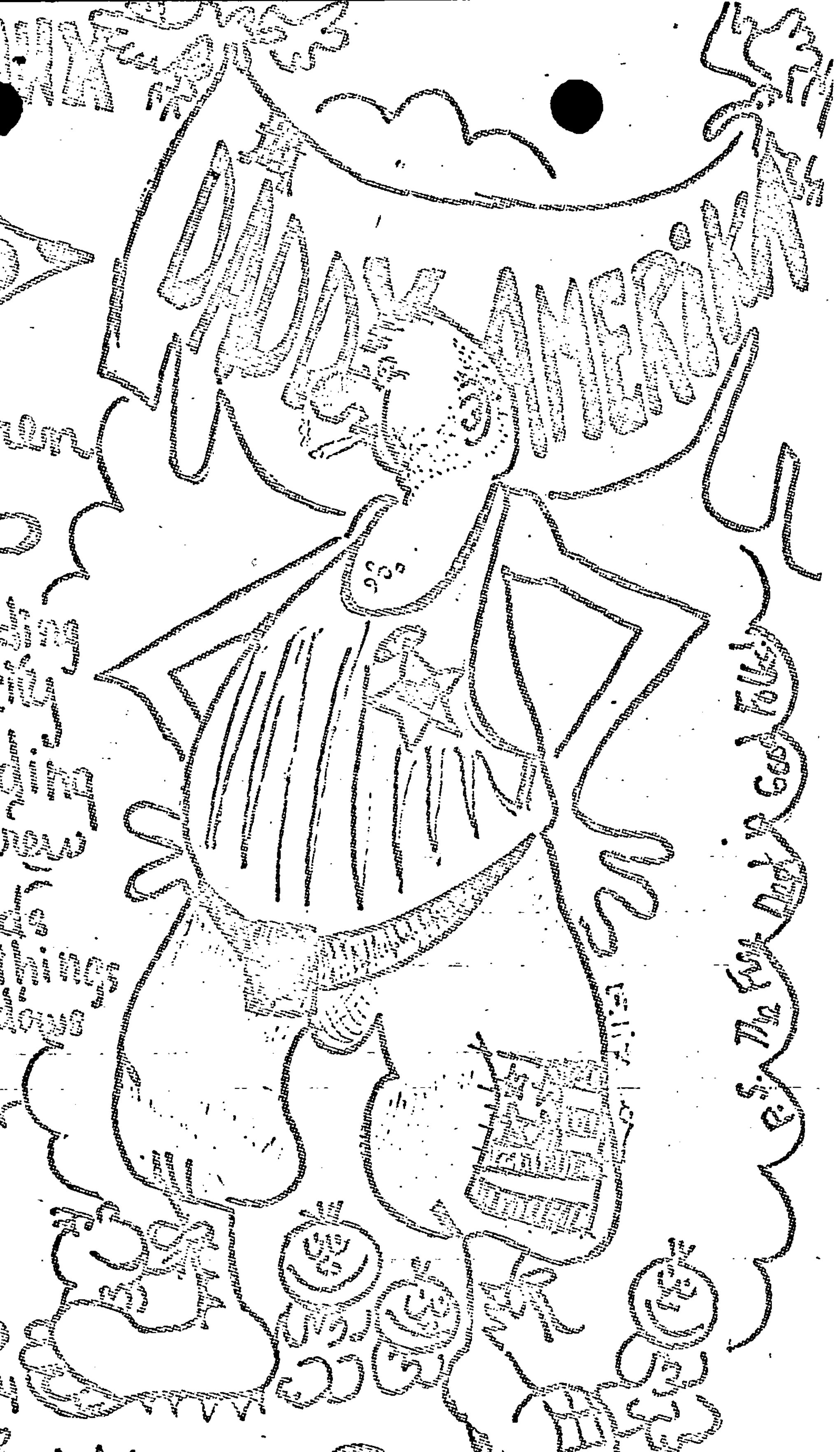
See you then,

The People's Commune

On December 10, 1969, Officer PEARSON advised that "The Waiting Room" had been ordered to vacate the premises in the 400 block of J Street within three days due to the lack of care of the premises. Officer PEARSON stated that since the San Diego Free Press, "The People's Store," and "The Waiting Room" had moved into the building, a considerable amount of antagonism toward this group has been shown by the theft of at least 2,500 copies of the newspaper, San Diego Free Press, and by glass in the building being broken by articles shot or thrown through the windows. Businesses in the neighborhood have complained about the presence of individuals involved in the building of "The Waiting Room," "People's Store" and the Free Press Offices.

The following advertisement and articles appeared in the Street Journal, a new name for the San Diego Free Press, dated December 12 - 18, 1969:

OUR THANX TO


DADDY AMERIKA
P.S. The Fat Man's a Good Folks!

and his children

- ☆ the SDPD
- ☆ The SD Building Permit Authority
- ☆ The SD Building Inspection Crew
- ☆ The lively kids that throw things through windows

Because of their efforts,

PEOPLE'S DRY GOODS will not open Friday

BUT we are...

COMING SOON!

Would You Believe That We're Still Here?!

Subscribe To The STREET JOURNAL & Get It Weekly

$6 for 25 Issues, $10 for 50 Issues, $25 for donor subscription.

NAME______________________________

ADDRESS___________________________

CITY________________ ZIP 18

STREET JOURNAL
360 Fifth Ave.
San Diego, Calif. 92101

The Persecution Of The STREET JOURNAL As Conducted By C. Arnholt Smith And James S. Copley

The last leg of "freedom of the press" is being kicked out in San Diego by a monopolistic newspaper publisher and a multimillionaire, described by the Wall Street Journal as a "self-dealing tycoon."

The two men, James S. Copley, owner-publisher of the San Diego Union-Evening Tribune (the city's only dailies), and C. Arnholt Smith, chief of the Westgate-California Corp. (one of the largest holding companies in California), have vowed between themselves to "crush" the San Diego Free Press (now, Street Journal) after our newspaper published a two-page expose of Smith's dealings in its November 1 edition.

An intimate of the Smith household, who feels some sympathy for the Free Press/Street Journal, was present when Smith saw that issue of the newspaper. According to this source, Smith, who shuns any publicity at all, was infuriated and called Copley on the telephone. Between the two, they agreed to "crush the Free Press" by whatever means necessary.

Our informer explained that building inspectors, fire inspectors, police and other "public servants" were at the ready disposal of the two men to carry out the demise of the Free Press.

According to the same source (who obviously doesn't want even as much notoriety as we are giving here) the Smith/Copley conversation occurred sometime shortly after the

"Smith" issue appeared (about November 4 or 5).

The Free Press/Street Journal made sure the distribution for that issue included C. Arnholt's business offices. The member of the People's Commune who was selling that issue in front of Smith's offices reports that early in the morning a few people trickled out during coffee break to buy a copy of the paper. By lunch time the majority of Smith's employees were on the street buying up copies for their grandchildren.

Shortly after the noon rush for copies of the paper, the vendor was arrested by the San Diego Police for obstructing the sidewalk. That was the encore to a symphony of hassles that pursue the People's Commune and its associated community projects.

Big Kids Don't Cry

We started the "San Diego Free Press" in November, 1968. A number of us were students at UCSD and a few of us were street people who had been kicking around the city for a year or so--taking and quitting obnoxious jobs.

The UCSD students were incensed at Copley's attempts (co-ordinate with the local branches of the American Legion) to eliminate Herbert Marcuse from the teaching staff at UCSD.

We wanted to see James Copley and his sort return to the ranks of Man (Man in its loosest sense) or at be given an honest job.

One year later, we've gone through a lot of things. Nothing too severe, UNTIL we began dabbling in muckraking--the science of exposing the local greed freaks.

Our first big blast, while we were still the Free Press came as an exposure of John S. Alessio and his brothers and the San Diego Bay Bridge (Oct. 1-15 issue). The Alessios had never been exposed in any manner before. This really ticked them off. Considering that they are some of the most powerful people in San Diego, we really stuck our collective neck out.

Next issue, we jumped on Roscoe Hazard, a longtime friend of Mayor Curran who gets an amazing amount of local road construction contracts.

Then, on the first of November, we really did it. We hopped on the back of C. Arnholt Smith. Thus, we findeth the straw that breaketh camel's back.

The expose amounted to little more than a run-down of Smith's questionable dealings as were reported in the Wall Street Journal several months earlier. That didn't mean much to Smith, however. From our sources, Smith is indignant that these facts should be brought out at all in San Diego. Our circulation of 10,000 gravely outstrips the Wall Street Journal's circulation in this county.

This is when the feces splattered on the fan.

Night Riders

Shortly after the Smith issue, we moved our offices to downtown San Diego, changed our name to the Street Journal and became a weekly publication.

Within a week from the time we moved in, we had bullet holes through our windows--something we'd never experienced in our first year. We remained undaunted. Over all police surveillance of both our office and our commune has been heavy since the Smith article, so we naturally assumed that the culprits wouldn't escape. But, alas, they escaped and succeeded in zonking out several other windows as well. This time the windows were in two adjoining store fronts where members of our People's Commune and Navy enlisted men are setting up the Waiting Room, a GI coffeehouse, and a gift shop, People's Dry Goods, that will sell the goods made by local craftsmen with proceeds going to support the coffeehouse.

It seems that the police only have eyes (and cameras) for our staff and our friends.

At 2:00a.m. Sunday morning, November 23, members of the Street Journal were working with members of the Long Beach Free Press, one of five undergrounds in southern California that use our typesetting equipment, when three dectectives entered our office.

"Wow," said one, "what goes on here?" Like he didn't know!

One of our brothers intercepted them just inside the door and asked them if they were police. They said they were, and our brother asked them to leave if they didn't have a search warrant. One of the men, who identified himself as Officer Grey, just started wandering around the office, looking at papers, electrical outlets, etc. In response to the search warrant subject, he said, "Search Warrant?" "What are you trying to hide?" Then he and his chums wandered through the entire building complex, taking meticulous notes on the floor plan, probably similar to the notes the Berkeley police had of the Oakland Black Panthers Headquarters as revealed in a recent issue of the Berkeley Tribe. One sister who followed the police through the building asked Officer Grey what the notes he was making were.

"I'm just marking down some things the fire department and building inspectors will be VERY interested in learning."

They left by 2:30 a.m., assuring us that we would hear from the city inspectors on Monday. As they left, we spotted 4 other black and whites parked outside our building.

Moments later, a friend of the Street Journal arrived and told us that at exactly 2a.m., the same time the police walked into our office, several people were shot in a bar 1 1/2 blocks away. We checked it. Five people had been wounded and one person killed.

Too bad the police were so busy with us; they might have otherwise caught the murderer who got away.

A Fund Razer

That same Sunday, at 2 in the afternoon, a fund-raising cocktail party had been scheduled at the People's Commune to conjure up some money for the many community projects we are into and for those we would like to start.

If we didn't know better, we might have suspected that Chief Roed and his police department were trying to turn the affair into a "fund razer."

About an hour after the party began, two undercover cops came through the door and said they were broke and could they get in for free.

The brother who was taking donations at the door explained that it was a fund raising party, asking them to contribute whatever they could. They dropped a few coins into the kitty and entered. The rest is history as recorded in our November 28 issue.

Minutes after they left, 2 vice-squad police entered and started demanding IDs. They eventually confiscated all the booze and arrested the brother at the door for selling alcohol without a permit.

Before we knew it our 2 original undercover friends were rummaging through the bedroom of one of the girls in the commune. They arrested the sister for having a dexamyl tablet in her dresser drawer. She was charged with possession of dangerous drugs.

We've learned some things since the November 28 article. For one, there were 2 other undercover cops at the party who never identified themselves. They stayed til the end of the cocktail party.

Also, one of the party goers had seen the first 2 undercover officers radioing someone by walkie-talkie just after they left the party the first time. The same person later saw the 2 vice-squad officers using a walkiectalkie, just before they arrived. He seemed to think this hinted of collusion.

About a week after the bust, 4 members of the commune and one friend received mail notices that they were also being charged with the illegal sale of alcohol.

The popular concensus is that the charges are ridiculous and the affair is a case of selective enforcement. A local establishment newsman investigated and learned that ours is the first time in San Diego a fund raising cocktail party has been busted for the illegal sale of alcohol. We might remember this when local politicos go scrounging for campaign money.

Why the San Diego Police Department paid a day's wages to 6 officers to do a co-ordinated assault on the party becomes apparent when we realize that the combined bail for our brother and sister was nearly $2000; they know

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damn well the shoddy charges will not stick.

Enter Building Inspectors

The next day, Monday, we decided to call the bluff of the 3 plainclothesmen who pushed their way into the office early Sunday morning by telephoning the fire inspectors and asking them to check out the entire complex.

Within a day various inspectors examined the buildings, leaving us with a sizable, but not unreasonable list of safety requirements that would have to be met before the gift store and the coffeehouse could open. They found no fault with the Street Journal's office.

One of the inspectors was kind enough to inform us that two detectives on the San Diego Police Department were out "to get" us. He said their names were Halley and Pierson. Halley works in the Inspection Department (vice squad, etc.) and Pierson was with the Intelligence Division. Remember their names, friend reader. They will appear eventually in this article that's turned into a book.

That Our Landlord Shall Live

We rented the office we are in now (360 5th Ave.) in mid-November. The newspaper office, store and coffeehouse building was at one time the original home of the Marston department store in San Diego: after that it became a locker club. The locker club went out of business years ago, and the buildings have been dormant since, according to the realtor J.J. Olsher who owns them.

The store and coffeehouse people had negotiated a year lease with Olsher. It was signed one day before he left for a 3 week vacation to Europe. The Street Journal, then still the Free Press, also needed a place to move. So on the day the store-coffeehouse lease was signed, the newspaper asked to lease the third section of the interconnecting store fronts.

Olsher was delighted. He even gave us the first month's rent for free because of the tremendous amount of cleaning, repairs and painting that was required. It took us 2 eight-hour days to transport all the accumulated trash to the dump.

The store and coffeehouse signed their lease, and the newspaper paid over half the second and last month's rent on Olsher's promise that when he returned he'd sign a year's lease with us. His promise has gone unfulfilled.

When he returned from Europe he completely freaked out over the 3 bullet holes in the front windows and said he wouldn't sign the lease.

He did say, however, that he'd let us stay on a month to month basis. We weren't too jazzed on that idea-but for the moment all we could do was contact our lawyer who assured us that we could stay in the building and get the promised lease if we wanted to fight it.

Then Olsher received the death threats.

Up to now he has received 3 such phone calls threatening his life, his home, his family and his building unless the Street Journal moves out, or so he says.

Since the first call, Olsher comes bobbing into our office shouting that we have to move out immediately because "the extremists, the Nazis are going to kill me" and "I'm not going to die for you people!"

His demand that we vacate includes the store and coffeehouse both of which have a signed lease. We told him that we would not vacate until we were damned well ready and if he wanted to argue, we would do it in court.

One night before this paper went to press we received 3-day eviction notices from Olsher's lawyers, saying that the entire building must be vacated because we weren't taking good care of the interior.

When we moved in, the building was in a horrible condition. Trash was nearly waist deep, sections of walls were broken out, the floor was a death trap and what there was of the walls was covered with years of cobwebs and crud.

Over a thousand dollars of contributed money and materials and as many man-hours went into making the place operable. Even then, two realtors we know concurred that we were being fleeced at the rent we were paying.

It takes little imagination to understand Olsher's concern, but he can tell it to the judge. We have not yet begun to fight!

Extremists Strike Again

Let's take a couple of steps back now, for further insight into our struggle with whomever.

Saturday, November 29, several of us were working at the office till about 7:30 P.M. when we went home for supper. On our way out we waved goodbye to one of the many undercover policemen whose cars dot our curbside and who try to be inconspicuous. He didn't wave back.

We returned to the office at about 10:30 P.M. to find the glass in one side of the door knocked out and 2500 copies of our November 28 issue (then current) missing. Nothing else was touched. Interesting, considering there were several cameras and typewriters in plain view. It leads one to believe the burglary was perhaps political.

Gee! If only our police stake-out had been around then!

Those "extremists", whoever they are, have really got guts. The newspapers were in 16 heavy bundles, and the hole in the dooris glass was just large enough for one person to crawl through without cutting himself up. Even with 2 people loading papers, one inside passing them through the door to another person outside, it would have taken at least 3 minutes to pull off the job. (We tested that hypothesis.) This is interesting as it was done sometime between 7:30 and 10:30 P.M. under a bright street light on 5th Avenue where there is considerable foot traffic until midnight.

Jeepers! If only the police were around then.

Later that night we talked to several local winos who told us a patrolman named Wood had come by before we had returned. According to them, officer Wood had said he was going to find out who'd done the dirt on us.

So we called the police and explained the theft. They said that was the first they'd heard of it, but they'd send a patrolman out, which they did.

Two days later we contacted Wood by telephone. Yes, he did patrol our area, he said. But he claimed to know nothing of the burglary except what he'd read on the report taken by the patrolman we'd called.

Hardly had he got that out of his mouth before he was demanding that we tell him which wino had told us that he'd been on the scene. We told him that that had nothing to do with it--besides we didn't know the wino's name. He pursued it further, asking for a description of the wino. We told him that we couldn't help him on that count, and that ended the conversation.

Within half an hour, we heard police radios blaring a half block away. Several policemen had about 5 winos lined up against a wall.

One of our sisters walked over to find out what was going on. By the time she was within earshot of the conversation, she heard a cop ask the winos which one of them had told us that "I" was there. It was Wood and another patrolman.

The next night, the same thing happened- we don't know if it was Wood this time or not. But later talks with the winos indicate that he has shown extreme curiosity over the point.

Others might be curious about some things, too.

Latest Goodies

Several days ago, one of the girls who is working on the store went to the City Administration Building to take out a business license for the store.

Before she could get past the name People's Dry Goods, let alone to the address, the girl at the counter said, "Oh, any business opening on 'j' Street has to go through Officer Halley at the police station." The plot thickens.

Several people went to talk with Halley who explained that he'd thought the store was going to deal in second-hand merchandise, in which case the police would have to approve the license. But the store will only sell new, and largely hand-made items.

Anyway, he explained, the police would still have to approve the license because of the area of town in which the store is to be located.

At one o'clock the same afternoon, Halley appeared at the store to conduct a "routine inspection." Guess who was with? Can't guess? Well, it was Officer Pierson of the Intelligence Division. If you remember, both gentlemen were mentioned earlier.

They just looked around then left. On their way back to the police station, they took a little time out to tail several Journal staff members who'd left just before them. Halley has also taken time out to call several people who were raising money for the coffeehouse's non-profit corporation which is still pending in Sacramento. He informed them they had better stop soliciting money for a still non-existent corporation or he would have to file a complaint against them.

The same afternoon the one girl went to get the business license (we'll be surprised if we ever see it) another girl went to get building permits so we can comply with the structural alterations the fire department required.

Zowie! Another memo!

The clerk explained that the memo forbade the issuance of building permits to us because of some questions of health and fire deficiencies," all of which is poppycock. We had talked both to the fire people and the health people already. Besides the idea behind the permits is to comply with fire department demands-strange, huh?

We rechecked with both the health and fire people. They didn't know anything about the memo or its contents and as far as they knew we were OK. But still, we don't have the permits.

What's It All About, People?

Now, we wouldn't want anyone to think that we are accusing Fine Citizen Copley or Fine Citizen Smith of any wrongdoing. However, a conversation with a reporter for the Union the other day revealed that the Union-Tribune offices are buzzing with the rumor that Copley and Smith have held a meeting during which, or so goes the rumor, it was decided that the underground press is no longer needed in San Diego.

You don't need to be a particularly astute observer about our daily travails, when they started and when the article on Smith was published in our paper.

Several months ago, we received word -much the same as we received word about Copley and Smith - that Admiral Dornin, Commander of the 11th Naval District, had given a verbal order to squash Duck Power, an underground newspaper by,for and of local sailors.

Our source was from someone within Dornin's office. And we later discovered that it was very accurate. Within 2 weeks nearly every sailor who worked on the paper was either up for a transfer, in the brig or committed to the psychiatric ward of the Navy hospital.

But Duck Power is still pushing along, and at a good clip.

Enemies of the Street Journal have to realize that they're not going to shut us up. Not through administrative harassment, police harassment or any other means. If the people working on the paper should meet with some grave fate, our readers and our friends will have some good ideas about its source. Some people may also have some good ideas about how to deal with it.

Isn't it about time we all got together and take the power from the likes of Copley and Smith and put it back where it belongs -in the hands of the PEOPLE! All the people!

V. AMERICAN FRIENDS SERVICE COMMITTEE

Members of the American Friends Service Committee in San Diego attended a meeting at the First Unitarian Church 4190 Front Street, San Diego, California on October 24, 1969, to assist in planning for an anti-war demonstration to be held November 13 - 15, 1969.

(SD T-2, October 25, 1969)

The following letter was mailed to Lance Corporal JAY KENT PAXSON, U. S. Marine Corps, at the home of his mother-in-law, Mrs. CARROLL J. PAXSON in San Diego and was subsequently forwarded to Camp Pendleton, California:

[illegible] of Sayhead [illegible]

Box ALPHA. M.B.

Camp Pendleton. CALIF. = [illegible] Home #4917 [illegible] San Diego Calif. 92[illegible]

19 June 1969

Dear Ken and Shirley,

Resistance has forwarded your letter to us.

First, some addresses:

Vancouver: Committee to Aid American War Objectors: 144 Hastings W., (688.5944)
Cool Aid: 1822 W. 7th (733.9174) evenings and weekends, when the Committee office is closed.

Toronto: Toronto Anti-Draft Programme: P.O. Box 764, Adelaide St. Statoon,Toronto I. Street address: 2279 Yonge St., Room 15, Toronto 12, (416) 481.0241

Either group would be glad tosend you information, in brown, plain wrapper if you wish ! Also, that you should be in contact with them prior to arrival.

Now, in San Diego, where you can pick up some of the basic information, identical to much of what the Canadian groups would send you ... because they keep US grouns furnished:

AFSC, 1511 29th St., 92102 - probably best

San Diego Council forSocialAction, PO Box 15394, 92115

San Diego Unitarian Fellowship, 4190 Front St.

There should be counsellors there who ca inform you of the requirements for Canada, money necessary, etc.

One thing, though the Canadian Gov. again stated no discrimina would be made against deserters in or entering Cnada, we have seen no change in the poicy of some boarder guard, who arbitaarily do not grant entry ... so go over as a charming, cleancut family on the busy touristy weekend, to see the sights on your summer vacation, returni perhaps a little further east (or west, depending on where you go over) in a week or so .... if they even ask that much. Then, check with the nearst group in us. prior to leaving. Do not take the bus or train (at least from Wash.) Ferries or plae ae good, so's ca.r.

Peace and flowers,

Susan

Susan Roberts

Seattle Lawyers' Draft Panel
2101 Smith Tower
Seattle, Washington 98104
(206) Ma. 2-3128

Best possible copy

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The San Diego Council for Social Action is inactive at the present time.

(SD T-3, August 5, 1969)

VI. GREEN MACHINE COFFEE HOUSE

B. Officers and Activists

SA JAMES W. BERRIAN, California Bureau of Criminal Identification and Investigation, San Diego, California, made available the following letters of persons who are members and associates of the Green Machine on December 12, 1969:

KENNETH CLOKE, Attorney, 1345½ Quintero, Los Angeles, white, male, American, 25 years, 5'11" 155 pounds, brown hair and blue eyes. CLOKE is listed as an attorney for the Los Angeles Neighborhood Legal Services Society, Incorporated.

MARGARET BENNETT PORTER, 819 Camino Del Mar, Del Mar, California. PORTER is the attorney for Affirmation, Incorporated, and represents them on all legal matters in San Diego County.

HIDEKO PATRICIA SUMI, Green Machine Leader. Female, Japanese, date of birth [redacted] 5' 3", 100 pounds. Believed to be the wife of KENT HUDSON. Address 2133 North Santa Fe, Vista, DL Number M383416. Former address: Box 612 Occidental College, Los Angeles.

FOIA(b)(6)
FOIA(b)(7) - (C)

KENNETH LEROY HUDSON, also known as KENT HUDSON, Leader of the Green Machine. White, male, American, date of birth [redacted] 5' 11" 155 pounds, brown hair, brown eyes. Address: 2133 North Santa Fe, Vista, CII Number 3 411 039.

FOIA(b)(6)
FOIA(b)(7) - (C)

FOIA(b)(6)
FOIA(b)(7) - (C)

PAUL MICHAEL GIECKL, white, male, American, date of birth, [redacted] 5' 10", 165 pounds, brown hair, brown eyes. Address: 2133 North Santa Fe, Vista, DL Number 13630930.

PAULETTE LOUISE MOULTHROP, white, female, American, date of birth [redacted] 5' 7", 125 pounds, brown hair, brown eyes. Address: 718 North Pacific, Oceanside. Subject is a musician at Green Machine rallies.

ROBERT BRYAN WALKER, white, male, American, date of birth [redacted] 5' 10", 180 pounds, brown hair = blue eyes, address: 1545 North Bronson Avenue, Hollywood, DL Number K233344. Subject attends Green Machine meetings. CII Number 3 519 958.

CAROL MARIE TAYLOR, white, female, American, date of birth [redacted] 5' 2", 104 pounds, brown hair, brown eyes, address: 158 Lynmar Lane, Vista DL Number R684632.

ANTONIO GUEVARA, white, male, American, date of birth January 31, 1918, 5' 9", 175 pounds, black hair, brown eyes. DL Number B1147649. Address 2103 East Vista Way, Vista. Attends Green Machine functions.

MARY LANIG JONES, white female American, date of birth April 8, 1919, 5'0", 97 pounds, gray hair, hazel eyes, attends Green Machine functions.

CHARLES RAYBURN LARGENT, white male American, 53 years, 5' 10", 175 pounds, brown hair, blue eyes, DL Number F766098. Address: 112 Frontier Drive, Oceanside.

FOIA(b)(6)
FOIA(b)(7) - (C)

ROGER DONALD MILLER, white, male, American, date of birth [redacted] 5' 10", 180 pounds, brown hair, blue eyes. Address: 241 Neil Terrace, Vista. DL Number B1467018.

JOYCE AHLSWEDE MEYER, white, female, American, date of birth [redacted] 5' 8", 145 pounds, Address: 4045 Harbor Drive, Carlsbad DL Number P141437

THOMAS ISTVAN CSEKEY, white, male, American, date of birth [redacted] in Slazberg, Austria, Navy Serial Number B890468. Subject represents Duck Power.

LARRY DELOIT GIDDENS, white, male, American, date of birth [redacted] 5' 10", 150 pounds, address: 2133 Number Santa Fe, Vista. A recently discharged U. S. Marine.

WILBER ALVIN BECKWITH, Jr., white, male, date of birth [redacted] 5' 10", 170 pounds, black hair, brown eyes, CII Number 2 325 919, DL Number K110539, Address: 1323 South Ridgely Drive, Los Angeles. Vehicle: 1966 Pontiac, CL Number RFL 614.

CHARLES WILLIAM ELSWICK, date of birth [redacted] [redacted] 5' 11", 175 pounds, hazel eyes, red hair Address: 3245 Roberta Lane, Oceanside, DL Number A384351

HARRY BONGIORNI, white, male, American, date of birth September 9, 1927, 5' 7", 169 pounds, brown hair, blue eyes, CII 1 091 283, Address 3848 West Haven Drive, Carlsbad.

FOIA(b)(6)
FOIA(b)(7) - (C)

PEGGY ANN BONGIORNI, white, female, American, 5' 3", 120 pounds, date of birth [redacted] brown hair, blue eyes, DL Number F85014, Address: 3848 West Haven Drive, Carlsbad.

TIMOTHY ALLEN DWYER, white, male, American, date of birth [redacted] 5' 8", 135 pounds, brown hair, blue eyes, address: 1201 Magnolia Avenue, Carlsbad, California. RTL 233 - 1966 International.

TIMOTHY JON PETRIE, date of birth [redacted] 5' 10", 135 pounds, brown hair, brown eyes, address: 331 Olive Avenue, Carlsbad, California, RTL 233 1966 International

BRENDA JEANNE SCHUSSMAN, white female American, date of birth [redacted] 5' 5", 115 pounds, brown hair, blue eyes, address: 4121 Marmion Way, Los Angeles DL Number M52831.

TERRY EUGENE SUMMERS, white, male, American, date of birth [redacted] 5' 10", 170 pounds, Address, 620 A Cape Clouster, Oceanside, Temporary License A532883.

MARTHA TRYON SINGLER, White, female, American, date of birth [redacted] 5' 4", 115 pounds, blonde hair, blue eyes. Address: 2111 North Beverly Glen Boulevard, LosAngeles, California DL Number H377270

DELORES CASTRO DYBERG, white, femlae, American, date of birth [redacted] 4' 11", 113 pounds, blond hair, brown eyes, DL Number D978327 Address: 109 Frontier Drive, Oceanside.

ROBERT JOHN ERICKSON, white, male, American, date of birth [redacted] 5' 6", 180 pounds, brown hair, hazel eyes, DL Number J787324, Address: 2041 Charleen Circle, Carlsbad, California.

FOIA(b)(6)
FOIA(b)(7) - (C)

JACK RICHARD ESTES, white, male, American, date of birth [redacted] 6' 0", 195 pounds, brn hair, brown eyes, DL Number B1593932, Address: 1199 Tamaracle Avenue, Carlsbad.

DOUGLAS MICHAEL ELLINGTON, white, male, American, date of birth [redacted] 5' 7", 155 pounds, blond hair, blue eyes, DL Number S708372, Address: 70 Prospect, Chula Vista.

GERALD MARTIN GIESEL, white, male, American, date of birth [redacted] 6' 2", 210 pounds, blond hair, blue eyes, DL Number M97883, License HMR 626, 1964 Pontiac, Address: 1936 Soto Street, Oceanside.

JACK HALE ANDERSON, male, Negro, date of birth [redacted] USMC Number 2201678. Address: 403A Guadalcanal, Oceanside. This subject is a Sergeant in the U. S. Marine Corps attached to Headquarters and Service, 5th Service Battalion, 5th Marine Division, Camp Pendleton. Sergeant Anderson is active in Green Machine functions as a leader, a spokesman and has been described as a Pro-Communist.

On October 30, 1969, Detective FLOYD FLOWERS, Special Enforcement Detail, Oceanside, California Police Department, advised that CHARLES WILLIAM ELSWICK, Pastor of the First Christian Church, Oceanside, California, has publically announced support for the Green Machine and has been affiliated with an organization called the "Committee for a North County Coalition," a group of individuals working together in anti-war activity.

C. Current Activity

On October 31, 1969, Chief of Police WARD RATCLIFF, Oceanside, California, furnished a leaflet announcing a concert and "rap session" sponsored by the "Green Machine" to be held November 1, 1969. This leaflet had been circulated in the Oceanside area, and is set forth as follows:

VISTA, CA. 92083

CONFIDENTIAL

THE GREEN MACHINE

A PLACE FOR GRUNTS, E.M.s, AND LIBERATED LIFERS

PRESENTS

PHIL OCHS

FREE

FOLK SINGE

— IN A —

CONCERT

— AND —

RA SESSIO

ome: Sing and Rap with a fine Singer and Political Activist!

Sat. NOV. 1 5PM.

CONFIDENTIAL

TRANSPORTATION - MEET IN O'SIDE

At meeting sponsored by the Green Machine was held at 2133 North Santa Fe, Vista, California, on November 1, 1969. Transportation was provided to pick up marines at Oceanside, California at about 5:00 PM. There were approximately fifty people present, of which approximately thirty were marines.

There was discussion of plans to publish a new "underground" newspaper. It had originally been planned that this new paper would be called the Green Machine; however, it was decided to change the name to Attitude Check. It was planned that the first issue of this paper would be forthcoming within a week. The paper is to be printed by the San Diego Free Press, another "underground" newspaper published in San Diego, California.

There was discussion that a new coffee house was to be opened in San Diego, California. There was also discussion of plans for the November 15 moratorium. It was indicated that individuals from the Oceanside and Vista area would concentrate on lending moral support to those people going to San Francisco from Los Angeles to participate in the activities on that date.

Entertainment was provided by PHIL OCHS, announced as a folk singer and political activist.

Food was served, and there were other "underground" newspapers on display for those who wished to purchase them.

(SD T-2, November 5, 1969)
(SD T-4, November 3, 1969)

During the evenings of November 11, 1969 and November 12, 1969, numerous copies of a Green Machine publication called Attitude Check were distributed on Camp Pendleton and on the streets of Oceanside, California. This was the first issue of Attitude Check, Volume 1, Number 1, consisting of six pages and was highlighted by articles and information pertaning to the forthcoming war moratorium to be held in Los Angeles, California on November 14 and 15, 1969. The tenor of Attitude Check is anti-military and anti-war.

(SD T-5, November 20, 1969)

On November 8, 1969, approximately twentysix persons attended a meeting at 2133 North Santa Fe, Vista, California, sponsored by personnel affiliated with the Green Machine. An individual named ERNEST SCOTT introduced as an active duty marine, discussed problems of the black marines at Lejuene, North Carolina. A newsreel type film entitled "The Frightening Skies" was shown. The forthcoming first edition of Attitude Check was discussed along with a schedule of events of Green Machine participation in the November 15, 1969 war moratorium.

(SD T-5, November 25, 1969)

On November 14, 1969, at 7:30 PM, members of the Green Machine departed in a chartered bus from Oceanside, California, to attend the November 15, 1969 war moratorium being held in Los Angeles, California. About forty marines from Camp Pendleton area, were aboard this bus when it arrived in Los Angeles. Members of the Green Machine were boarded in homes of anti-war supporte living in the Los Angeles area and on November 15, 1969, received a breakfast sponsored by the Los Angeles chapter of the Black Panther Party (BPP). Throughout the remainder of the day, members of the Green Machine took part in moratorium activities being held at Mac Arthur Park, Los Angeles with some of them giving speeches and expressing their views against the war in Vietnam.

(SD T-5, November 22, 1969)

A characterization of the BPP is contained in the appendix attached hereto.

On November 29, 1969, approximately twentythree persons attended a meeting of the Green Machine which was devoted to writing and finalizing articles to appear in Attitude Check, a Green Machine publication, on December 5, 1969. Plans for Green Machine co-sponsorship of moratorium activities to be held December 4, and 15, 1969 were discussed.

(SD T-5, December 4, 1969)

On December 2, 1969, meetings were held at the First Unitarian Church, Los Angeles, California, to formulate plans for war moratorium activities in Los Angeles and Oceanside, California on December 13, and 14, 1969. Members of the Green Machine attended this meeting. Later on the same date, a meeting was held between members of the Green Machine and three BPP members. Pamphlets printed by the Friends of the BPP, a group of individuals helping the BPP financially and otherwise, are to be distributed in Los Angeles, California concerning the December 13, 1969 rally.

(SD T-5, December 5, 1969)

At a meeting of the San Diego Branch of the Socialist Workers Party (SWP) on Monday, December 1, 1969, ALAN STANCLIFF, a member of the Young Socialist Alliance (YSA) and the SWP announced that he had been asked to attend a joint meeting of the Citizens Mobilization Committee, a group interested in anti-war activity in San Diego and the Green Machine, an anti-war group of marines from Camp Pendleton. He said the marines should take part in an anti-war demonstration in Oceanside some time in December and that a young girl from Los Angeles, a civilian, is the guiding hand of the marines. The marines want to run their own demonstration without to much help from the civilian anti-war groups. The young girl from Los Angeles warned the marines that the Trotskyists will try to take over their rally for their own purpose. STANCLIFF said he tried to explain to several marines that the Trotskyists' plan was to work in the united front type of activity and that what the marines had been warned about was just not true. STANCLIFF said when he tried to explain this position to the meeting, he was shouted down by the girl and Citizens Mobilization Committee members. STANCLIFF said the Green Machine group would be difficult to work with unless "we play it very cool." STANCLIFF then read to the group part of a list of demands the marines are going to make such as no more saluting officers, omitting the class difference between officers and enlistedmen, bringing all the troops home now from Vietnam, no more riot duty and the right of GIs to organize.

(SD T-6, December 5, 1969)

A characterization of the YSA and SWP is contained in the appendix attached hereto.

The following newspaper articles concerning the Green Machine were printed in the Blade Tribune, an Oceanside, California newspaper on November ~~13, 1969, November~~ 12, 1969, November 16, 1969, November 16, 1969, November 17, 1969, November 23, 1969, November 24, 1969:

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

Local 'Peace' Group Urges Marines Protest Viet War

An underground "peace" organization is preaching anti-war and anti-military propaganda to marines at Camp Pendleton.

It has attracted a small but active group of dissident marines.

Known as the "Green Machine," the organization is encouraging demonstrations for peace, planning public demonstrations on Camp Pendleton and in Oceanside, and is spreading its anti-war message to receptive marines.

The group, whose name is a derogatory term for the Marine Corps, is apparently drawing some support from a small minority of area students and dissidents.

It is also giving forum to state Black Panther leaders, thereby attracting black marines and students.

The group, formed locally in the last three months, meets weekly in a home in an unincorporated area near Vista.

Its meetings are now attracting between 30 and 75 persons, mostly Camp Pendleton marines.

The local Green Machine group is similar to and has contact with other military "coffee house" groups across the nation.

First In A Series

The coffee-house movement operates under the guise of providing entertainment for servicemen while spreading an anti-war and anti-military message.

The local group was founded and is operated by Kent Hudson and Pat Sumi two former Palo Alto residents who arrived in Oceanside in June.

Both, say local law enforcement officials, have records of activist involvement at Berkeley, the Presidio, Oakland, and other areas on the West Coast.

Hudson applied for a permit to operate a coffee house in Oceanside shortly after his arrival in June, but the Oceanside city council rejected the request.

The Green Machine is a well-organized and well-run organization, but has had only moderate success in attracting marines and students.

Marines are solicited to attend meetings through handbills which are circulated by Green Machine supporters on Camp Pendleton.

Green Machine personnel pick up marines and others who wish to attend the meetings each Saturday night at pickup points in Oceanside.

They are taken to the "staff house" on North Santa Fe Avenue between Oceanside and Vista. The garage to the home has been convereted into a "coffee house" for meetings.

There the audience gets a soft-sell anti-war talk from Pat Sumi, an accomplished speaker. They are also served free coffee and beans, and often treated to folk-singing of anti-war and anti-military songs.

Recent meetings have featured a state Black Panther leader from San Francisco, and nationally-known folk singer Phil Ochs, an avowed pacifist.

The meeting featuring the Black Panther leader included "liberation" films and speeches threatening black insurrection.

Approximately two-thirds of the audience of about 65 was black, most were marines, but there were also two black students from Oceanside attending.

Green Machine organizers have mapped a busy schedule for the coming days, including moratorium day participation in Los Angeles and San Francisco (after plans for a local moratorium march fell through because of lack of support), war protest by the wearing of black arm bands Friday in Oceanside, and a rally on the beach Friday in Oceanside.

The Green Machine is sponsoring a bus trip Friday to Los Angeles where local members can meet with Black Panthers, and then on to San Francisco for participation Saturday in moratorium marching.

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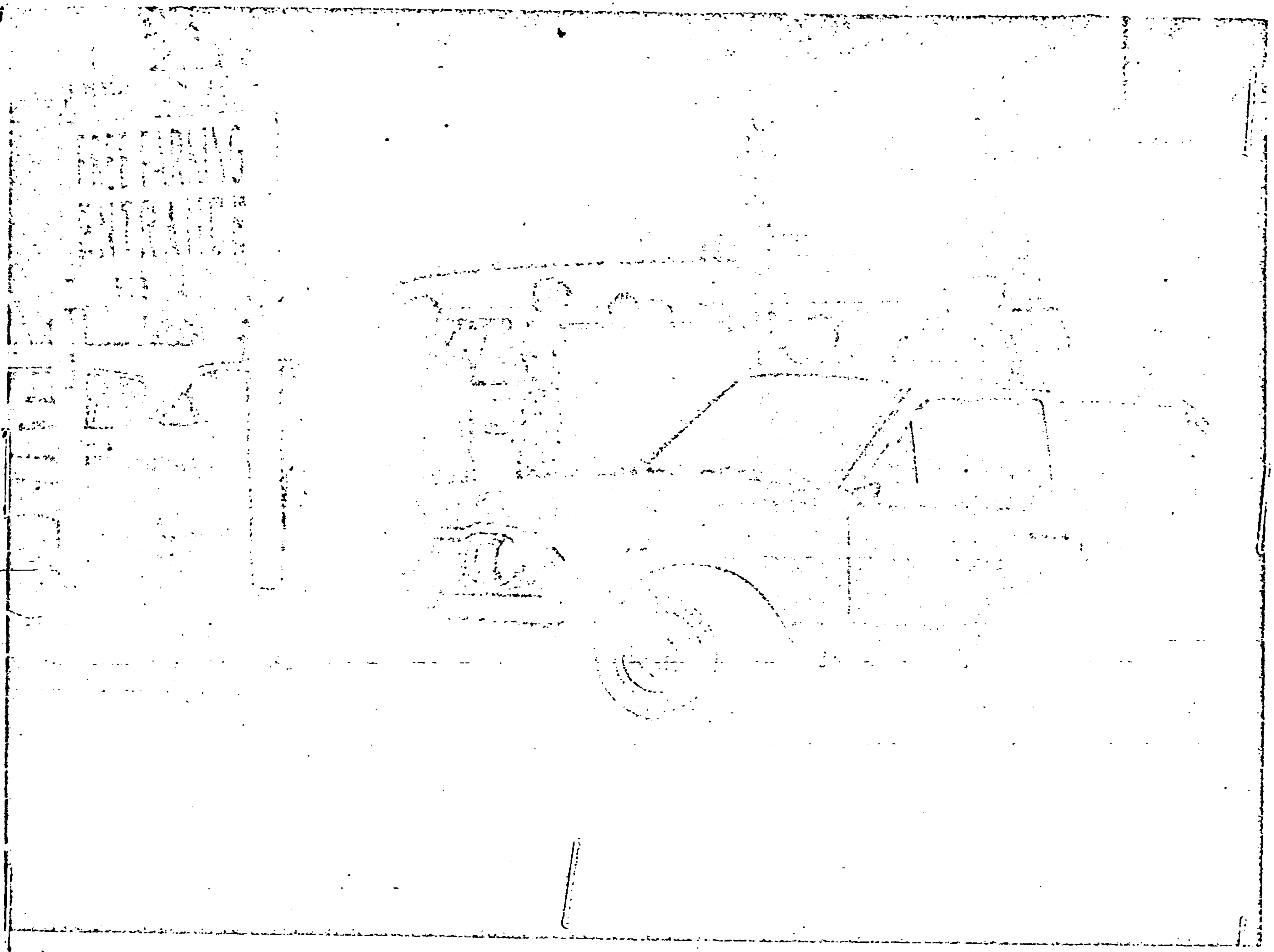


GREEN MACHINE enthusiasts gather around micro-bus awaiting transportation to meeting.

The trip is being paid for "by movement greatful (sic) for its (Green Machine) allies."

The group and its activities are currently under close scrutiny by military intelligence, area police, county sheriff's officials, and other groups. The FBI is also being kept advised of its activities.

Although now operating semi-underground and very quietly, the group first attracted the attention of area officials when a rally was held in Buddy Todd park in early September.

Since that time, military and civilian intelligence and law enforcement authorities have become increasingly concerned about the effect the group might have on local dissident individuals and groups.

Although the group's announced aim is to promote protest of the Vietnam War, officials feel it may also promote disruption of military decorum and less-than-peaceful demonstrations in Oceanside and on Camp Pendleton.

(Tomorrow: A look at just how active the Green Machine has become into three short months.)

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

Green Machine Organization Very Active Since Founding

The "peace" organization "Green Machine" has been extremely active in its relatively short life in North County.

In addition to spreading anti-war and anti-military propaganda to marines, it has:

— Staged a rally in Buddy Todd Park during which support of the Black Panthers was advocated.

— Sponsored a concert in the Armed Services YMCA in Oceanside during which anti-war songs were sung and shouts of "Join the ASU" (American Serviceman's Union) were heard.

— Held a series of meetings in a "staff house" near Vista where plans were laid for a large demonstration in Oceanside.

— Promoted association of Marines with the Black-Panther organization.

— Solicited donations for its controversial operations from some area residents.

— Distributed leaflets announcing their meetings and the showing of "liberation movies."

— Started publishing an underground newspaper called "Attitude Check" which is being distributed aboard Camp Pendleton and in downtown Oceanside.

On at least one occasion, black members of the organization have held a meeting aboard Camp Pendleton, according to one of the Machine's organizers.

When the application for a permit to operate a coffee house in Oceanside was denied earlier this year, the Machine's organizers rented a house on a 10-acre lot on North Santa Fe Road in an unincorporated area between Oceanside and Vista.

Green Machine organizers Kent Hudson and his wife Pat (also known as Pat Somi and Somi Hadako) earlier this year participated in an anti-war demonstration in San Clemente shortly after President Nixon acquired White House West.

According to an article authored by Hudson that appeared in the underground newspaper "Plain Rapper", "things looked bad" for the machine after Oceanside rejected the organization's [illegible]

But, according to Hudson, shortly after the San Clemente demonstration, folksinger Barbara Dane appeared and offered to perform if the organization would provide the place.

Miss Dane's concert was held in the Armed Services Center in Oceanside, much to the dismay of the center's personnel.

At the time they agreed to the show being held there, were not aware of the type of performance Miss Dane would give, or that she was appearing in support of the anti-war movement.

Hudson said volunteer workers at the center were "surprised" by the entertainer's performance.

"Barbara is a powerful performer and very political," Hudson later stated while describing her act.

Hudson said by the end of the evening Miss Dane had the crowd of about 100 people, half of them marines, singing anti-war songs and shouting "Join the ASU."

That night, according to Hudson, following Miss Dane's performance, the group had a party at the staff house and that was the beginning of the Green Machine in the area.

Since that time several "parties" have been held at the staff house, Hudson says.

On Sunday, Sept. 7, the Green Machine sponsored a "rock concert" at Buddy Todd Park. The event was also advertised as "an afternoon of grunt power." ("Grunt" is a Marine Corps term for infantryman.)

One of the principal speakers at the rally was former Green Beret Donald Duncan.

Duncan, who served in the army for 10 years, told the audience that he was "subversive" and hoped it didn't take everyone else as long to become subversive as it did him.

Duncan, 36, is military editor of Ramparts Magazine.

Second In A Series

Also speaking at the park that afternoon was a man who identified himself as Robert Bryan. Bryan claimed to be a leader of Southern California Black Panthers.

In addition to Duncan and Bryan, a man identified by Hudson as Blase Bonpane spoke against fascism and the United States' involvement in Vietnam.

Bonpane said the military budget should be reduced to one percent. He also advocated strong support for the Black Panthers.

Weekly meetings at the staff-house followed with an estimated 30 to 75 persons in attendance each Saturday.

The meetings were announced by leaflets distributed on the base and in Oceanside.

One flyer stated "Learn the true scoop about EM (enlisted men), grunt, student and black power."

The leaflet also indicated that "liberation movies" would be shown during the meeting at the staff house.

It designated a pick-up point in Oceanside where those interested in attending meetings could wait for transportation.

A large percentage of those attending the meetings were observed to be marines — predominantly black marines.

At a meeting held Nov. 1, no blacks were present.

Mrs. Hudson explained their absence, saying they were holding a meeting of their own at Camp Pendleton that day.

November 8, attendance dropped to eight whites and approximately 25 blacks.

Two weeks previously, plans had been announced for the distribution of black armbands in downtown Oceanside. Some bands were passed out this week.

Realizing that the marines would not be allowed to wear the armbands aboard the base, the servicemen were urged to wear black rosary beads as a symbol of protest.

The beads, being a religious article, could not be taken from the wearer, Machine members told the servicemen.

Machine members told those in attendance that they hoped to have 1,000 persons demonstrating in Oceanside during the moratorium Saturday.

Apparently the response was not what the orgainzers had hoped it would be, and plans were altered.

Last Saturday, it was announced that from 4 to 6 p.m. today on the beach near Oceanside pier, The Green Machine was sponsoring a "Marine Anti-Birthday Celebration."

"If the brass can have its celebration, then the snuffys (enlisted marines) can have theirs too; no flags and brass, but a little music and food before sliding off to Los Angeles," the announcement said.

The Green Machine has laid plans which include participation in moratorium day activities in Los Angeles and San Francisco.

In Attitude Check this week, it was stated that marines who go to Los Angeles will spend the night with families and students participating in the moratorium.

Breakfast in Los Angeles Saturday morning is provided by the Black Panther Party Breakfast For School Children Program, the paper proclaimed.

The breakfast, according to the Green Machine, is planned to acquaint servicement with "what the Panthers are really about rather than what news media say they do."

Following the breakfast, those that are going to San Francisco for the moratorium will go to International Airport. Later, those remaining in Los Angeles will take part in a rally at MacArthur Park, the underground newspaper announcement said.

Recently it has been rumored that black marines are planning to stage a large disturbance aboard Camp Pendleton in the near future.

At last Saturday's meeting, Hudson told Negro marines in attendance not to cause any trouble on the base this week.

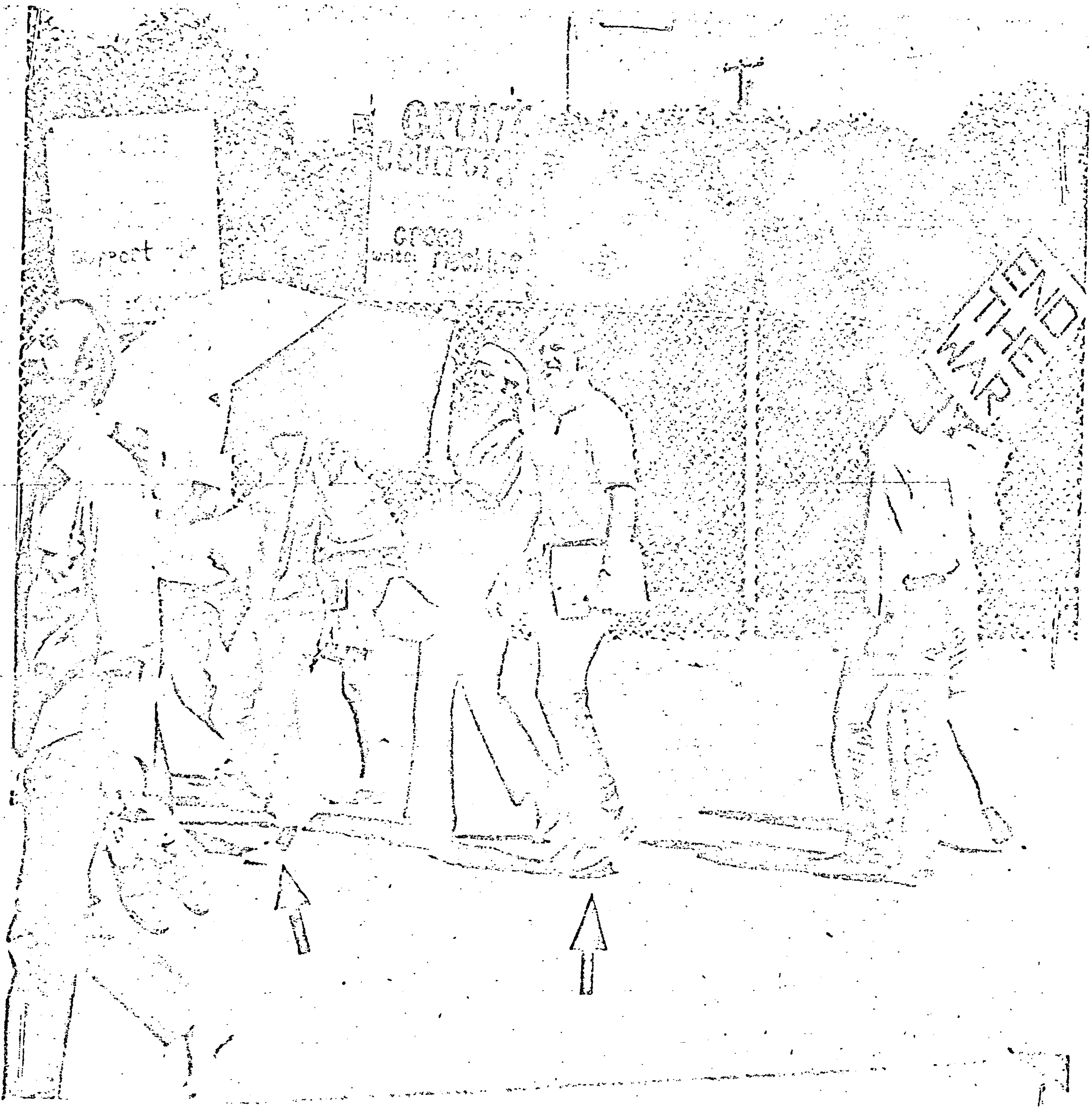
"Cool it, until November 15," Hudson told those attending.

The Green Machine leader said any problems aboard the base this week would "hurt the moratorium."

Although attendance at the weekly meetings has dropped off during the past two weeks, there seems to remain a small but active group of dissident marines who are keeping the machine's battery from running down.

While the Green Machine is encouraging demonstrations for peace, it continues giving forum to Black Panthers and spreading its anti-war message to receptive marines.

(Sunday: Who's behind the Green Machine?)


support
Green
Machine
END THE WAR

GREEN MACHINE leader Kent and Pat Hudson (arrows) picketed Western White House in San Clemente.

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(Mount Clipping in Space Below)

O'side Minister Supports Green Machine's Goals

(Editor's Note: The segment of the Green Machine story series dealing with the views of the leaders of the organization, which was to have been published today, will not appear. It will not be printed today because Kent Hudson and his wife Pat, the leaders of the Green Machine group, failed to appear at two scheduled interviews at The Blade-Tribune. In place of the article, giving the other side of the story, The Blade-Tribune interviewed the Rev. Charles Elswick, who has attended several Green Machine meetings, and has extensively discussed the group's aims with the Hudsons.)

Charles Elswick, pastor of the First Christian Church of Oceanside, feels the Green Machine provides a valuable service to the marines of the community.

While not a member of the peace group which now functions in the garage of a Vista residence, Pastor Elswick has attended several of their meetings.

"I found out it was part of the anti-war movement, making an effort to provide alternative views and ways of thinking.

"Like myself, they are concerned about the growing military-industrial complex and the dehumanization which is so much a part of the military, particularly for those in the lower ranks."

His first exposure to Green Machine activities came at the Buddy Todd Park rally Sept. 7.

"The meeting prompted myself and a group of activists in my congregation to decide this was a group of activists in my congregation to decide this was a group we'd be hearing more about," the pastor said.

Elswick stated clearly that he was not speaking on behalf of his congregation, but rather as an individual.

"In order to find out more about the Green Machine, I invited Kent Hudson and Pat Sumi to my house, where we talked for four or five hours," the clergyman said.

"I came to feel that in order to combat the dehumanization of the military — the incidents at the brig have shown this clearly — that they wanted to open a coffee house.

"The coffee house was not to be a basically hawker-type or exploitative situation, but rather a place where young marines could gather and talk to people in the community.

"It was to be a place where they could come and share their personal problems . . . their concerns about how they feel about the Marine Corps and Vietnam.

"It was to be a place where they could be exposed to other ways of looking at both."

Pastor Elswick contends that most marines receive a very one-sided viewpoint from the Marine Corps.

"Just because a man is in the military doesn't mean he shouldn't be exposed to other views," the pastor said.

"Since the meeting at Buddy Todd Park and the meeting with Pat and Kent at my home, I have gone to probably three or four of their activities in the Vista location.

"Basically, I feel that what they are doing is a pretty good thing.

I feel that it is vital to the American way of life to be able to have a full and free discussion of any and all issues."

Because he feels the Green Machine has a right to function openly, Pastor Elswick said he is concerned with what he feels are roadblocks placed in their way by local officials.

Third In A Series

"These roadblocks were placed there by the Oceanside City Council, Oceanside Police and Camp Pendleton officials," he said.

"There have been two times the Green Machine has been close to getting leases ion buildings in Oceanside. On both those occasions, from what I have been able to learn, the mayor has called the people involved and told them it would be unadvisable to rent or lease to the Green Machine."

Pastor Elswick said he has never heard meetings of the Green Machine which have centered on the theme of violent overthrow of the American government.

"From what I've seen, this hasn't been a central thing at all. What is very central to the Green Machine and what they're trying to do is this:

"They are part of a larger movement within this society, composed of black people, anti-war activists and students who have become disillusioned with the direction our society is taking.

"This society is becoming one which many people feel is extremely dehumanizing. It is one where the black people haven't received a fair shake.

"It is an affluent society, yet one very weak in basic values.

"I think what's very central to the conversations you'll hear at Green Machine meetings will be the raising of a lot of very basic questions about a society of which we are all a part.

"Most of the conversations deal with the need for very fundamental changes, leading to a more humane and just social order where people have more control over their own lives."

About the involvement of the Black Panthers with the Green Machine, Pastor Elswick could not give many comments.

"The only meeting I attended where a Black Panther was speaking was the one in Buddy Todd Park.

"What I heard there was a man disillusioned with society who expressed what he felt were the needs for radical social change and the rights of the servicemen to know his basic personal rights.

"I was not at the meeting mentioned in your paper, so I can't comment on it."

Basically, the minister said, "Servicemen have rights just as we all do, and they have the right to know what they can do.

"They have the right to know that they can read anything they like, and that what they read can not be taken from them.

"The Green Machine is making the serviceman aware of his rights.

"At no meeting I have attended, have I heard members of the Green Machine urge anyone to violate the laws of the city of Oceanside or disrupt activities at Camp Pendleton.

"What I have heard is servicemen advised of ways within the law through which they can protest lawfully what they feel are grave injustices," Pastor Elswick concluded.

Pastor Elswick says he has given financial support to the Green Machine, as have some other members of his congregation.

However, he emphasized again, "I am not speaking for the congregation, but as an individual concerned with social injustices."

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

Green Machine Rally Flops

OCEANSIDE — Only 30 persons turned out for the Green Machine's Oceanside beach rally Friday, less than half the group leaders anticipated.

The rally was a prelude to the organization's trip to Los Angeles and San Fransicso for Vietnam War moratorium marching on Saturday.

Two chartered buses arrived to take the organization members to Los Angeles, but the turnout didn't even fill one bus.

Green Machine personnel made an unsuccessful last-ditch attempt to recruit more persons for the trip by dispatching several members to solicit marines near 3rd and Myer streets.

About half of those present were marines, and most wore black armbands in protest of the war.

A dozen persons were present when the rally's free food was served.

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(Mount Clipping in Space Below)

Eye-Witness View Of A Green Machine Meeting

(EDITOR'S NOTE: A Blade-Tribune reporter attended one of the recent Green Machine meetings. The following article contains his impressions of what happened from the time he left Oceanside until he returned, a few hours later.)

OCEANSIDE — I read the hand-bill once again.

"Learn the Truth about black student EM grunt power," it informed. "See free liberation movies. . . talk."

EM means enlisted man in official military circles, "grunt" is what the enlisted man cynically calls himself.

The hand-bill was circulated by a group known as the Green Machine, enlisted slang for the Marine Corps. Only in this case, the Green Machine is not the Marine Corps.

The hand-bill said I was to wait on the empty lot between Pacific Holidayland and the Santa Fe railroad tracks for transportation to Vista, where these things would be happening.

It was beginning to get dark. I looked at the people passing by. They were all marines, and all were young.

A black 1947 Cadillac bumpbed into the parking lot. Two youths, one a "stone-hippy" in the language of the streets and the other rather like Spanky MacFarland were its only occupants.

I watched the black antique creak towards me. It stopped. I looked at the driver. Nothing. Simply dead air.

I turned my back on them and stared across the street. Later, I glanced at the Cadillac, it was empty.

The pair came walking towards me. "You want to see the Green Machine?" queried one.

"Yes," I said, "I'd like very much to see the Green Machine."

"We're going there pretty soon," said the other. "You got any transportation?"

"No, I don't," I said. "We'll take you then," said the driver. "That's what we're here for. But first we got to wait until some of the other guys show up. They'll be here in a little while."

He paused, "You ain't holding are you?"

"Holding" is slang for possession of any drugs or narcotics.

"No," I assured him, "I'm not holding."

"Holding's a bad bust," continued the other.

"There's a warrant out for my arrest," said one. "I hope the pigs don't bust us for loitering or something." I looked concerned.

"What are they after you for?" I asked.

"Drugs," he said laconically.

"Ah," said the other, "here they come now." We all looked. A hand-painted yellow VW microbus pulled into the lot. A bearded young man was driving.

"Hi," he said, jumping from the driver's seat.

"What's happening and groovy?" asked the others.

"Where's the rest of them?" asked the newcomer.

"Haven't got here yet," said stone-

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hippy, "Have to wait awhile."

"Okay," said the yellow Volkswagen driver. He looked at me. There was no curiosity in his eye. "What's the deal," I thought. "Why doesn't somebody ask me my name? Maybe they just don't care who comes to their meetings? But if that is true, then why all the secrecy?"

For a second I imagined exactly what the hand-bill urged me to believe ... here was a congenial group of kids with no other thoughts then to sit around and quietly rap on the administration.

Later I was to see how wrong that impression was to be.

"Here they are," said the driver of the VW and we looked at gangling Navy corpsman who carried a modern translation of the Bible, "Good News for Modern Man," under his arm.

His washed blue eyes had a peculiarly vacant stare, and his voice when he spoke was self-centered, but gentle.

He was accompanied by an odd-looking youth whose dress was a combo of "down-home" and Edwardian.

Both were from Camp Pendleton, and both were proud of the fact that they were AWOL.

"You guys about ready?" asked the driver of the microbus.

"Yeah," came the reply, "let's make it. You guys can come with me." He glanced at the two new arrivals. They climbed into the microbus.

They looked at me as if to say, "Let's go."

I climbed into the cavernous back seat of the Cadillac. It was not late twilight, that time in the evening when other drivers have their lights on.

We followed the microbus into the gathering darkness. The VW followed 3rd up to Hill then went left a block and followed Mission out to the Vista turnoff, some eight miles out.

All the way out I waited for them to ask me who I was. In the back of my mind I wondered if they knew I was a "plant."

We passed KMLO. I thought the ride would continue into Vista. However, a half-mile further down the road, the car pulled into a driveway.

We drove up to a house, with a pioneer windbreak of trees clustered around it. There were no cars.

"How can there be a meeting," I thought, if there are no cars?"

Yet the windows of the house were lit with a bright yellow glow muted by curtains.

As we approached the house, I caught a glimpse of the crowd gathered inside. Then it struck me that the Green Machine might be "professionals."

To be able to muster this large a turnout and not have any external evidence of a gathering indicated that the problems of transportation were being solved in an almost military manner.

There were about 70 people inside, clustered around the small living room reading anti-war literature and copies of "Duckpower", an underground newspaper published by Navy enlisted men in San Diego.

About 50 of the people there were black Marines.

No one asked me my name, what I was doing there, or what my interest was in the Green Machine.

My two escorts began to leave.

"Will you be coming back," I asked.

They nodded.

I was alone.

From the kitchen, a blond youth asked if anyone would like to have some beans and coffee.

A few said yes, and several minutes were spent in passing out food and eating it.

There was a quiet sort of conversation going on.

"Hey man, did you see Jones' new car?"

"No."

"Yeah."

This was interrupted by Pat Sumi, one of the Green Machine leaders.

She said, "While we're waiting, let's go into the garage. There's more room out there."

Apparently I had come late, because nobody asked "Waiting for what?"

With a sudden move, all of us were trooping across the backyard into the garage.

The garage is large, large enough to hold at least four cars or a sizable number of people.

It had been furnished, after a fashion, so that it resembled a coffee house.

A sheet doubled as a movie screen, and mattresses and box springs covered with rough Mexican blankets were scattered about, providing places for the group to lounge.

A dartboard with the image of Lyndon Johnson, painted green, hung on one wall.

Several of the group amused themselves by throwing darts at it, apparently trying to wing the ex-president in the eye.

Only one was successful.

The cheers at his accomplishment were cut short by the appearance of Pat Sumi, who walked quietly to the left center of the garage and began to speak.

There was no trace of accent in her voice. Her presentation was low-key and brainy.

No one spoke as she told the group of how the Green Machine got started, how its aim was to provide a place for servicemen where they could come and talk and get away from the "military environment."

I thought it sounded good but noticed that the whole affair was being run like a classroom, rather than a coffeehouse.

She related how she and co-leader Kent Hudson had been "run out of Oceanside by the city council," and how "Camp Pendleton had exerted pressure on my husband and I through the realtors," forcing them to live in Vista and turn "the house into a place for you guys to relax."

She spoke of the first moratorium, which was just then over, and its purpose.

She said that even people in government

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were against the war, and that, "it's not a crime to be against the war or to have feelings about it, especially since the enlisted man is being oppressed and the generals received the highest pay for combat duty."

Then she questioned the marines on "what you desire to do for peace."

She asked, "Do any of you have any ideas?"

At first there was silence. She turned towards a youth sitting nearby and asked the same question.

He said: "I'm sorry I have to say this. I don't think anything can now be achieved by talk. The time for talk has long since passed. If anything is to be done, it will have to be done by sacrifice. I'm afraid someone is going to be hurt, but that's the way it is."

"Amen, brother" and nods of approval came from all directions.

At this point, she asked a white marine who up until this point had been sitting quietly in a corner, examining his shoe laces.

But before he spoke she asked the group if they had seen the picture of the army lieutenant in Duckpower wearing a black armband while on combat patrol.

She emphasized that it was a lieutenant who was wearing it.

"That's what I was going to say," said the white marine. "Armbands."

He stood. "I think it's a good idea if we pass out armbands. And if not armbands, then all the guys aboard base should wear black rosary beads, because a pair of rosary beads is the one thing they can't take away from you."

This idea was well-liked by the others present at that meeting, and it was decided if 1,000 marines individually went around downtown Oceanside passing out armbands then they "couldn't get busted by "the Man" for staging a parade without a permit."

Said one marine, "you give me a thousand armbands, and I'll give them to a thousand marines."

Plans for forming an underground newspaper were discussed, and those present at the meeting were each asked to write a paragraph or two about "something you'd like to see in it."

Folksinger Phil Ochs would be at the next meeting, the group was told, and people then would be urged to "speak" out about the war and things."

The movies that were to be shown that night were explained. They were "liberation movies." Movies that showed the violence of the "pigs" against the "brothers and sisters of this world."

One concerned The People's Park movement; and the other was a series of interviews with Black Panther leaders Bobby Seale and Huey Newton.

Two Panthers were present, she said, and they had bought the films.

They went into a long speech which was listened to with apparent respect by all and which was punctuated by profanity and phrases such as the "dictatorship of the masses," and "stick 'em up . . . this is a hold up. "We're taking away your government."

Bits of information like: "Most black people are straddling the fence, and that if these 'field niggers' didn't stop, we (the Panthers) were going to burn down the . . . Uncle Tom world."

The Panther speech and movies lasted over an hour and everyone from Ron Karenga to the President to the mayor of Oceanside was blasted.

Cops, newspapers, CIA, CID, and the FBI were vilified.

The institution of a shadow police force was urged for Oceanside.

"Let the brothers arm themselves and if we see the pigs giving one of us a hard time we'll blow his head off. Of if we see the pigs giving the brothers a hard time we'll walk up and say he's breaking our law and if don't mind their own business, then we'll blow his brains out."

"I hope to do it," said the one, "I hope to fight for the movement until I die."

I left then.

Hitchhiking a ride I reached Shakey's. There people were eating and drinking the old time music played.

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

'Green Machine' Leaders Tell Organization's Aims

(Indicate page

The leaders of the Green Machine see their coffee house as a "means to counterbalance the propaganda given G.I.s by the Marine Corps," according to one of its founders.

The coffee house, maintained in an old garage in the unincorporated area between Oceanside and Vista on North Santa Fe Road, holds session each Saturday evening.

Flyers advertising the meetings are circulated in downtown Oceanside, said Kent Hudson, one of the founders of the Green Machine.

Hudson and his wife, Pat, run the house along with three other full-time staff members.

The three are Paul Gleckl, Ernest Scott and Larry Giddens, all veterans of the Marine Corps. Hudson is a veteran of the Navy reserve program.

Hudson, a native of the North County, decided to come to Oceanside during the early summer months "to work with the marines at Camp Pendleton."

He and his wife of a year-and-a-half are both veterans of the civil rights and anti-war movements.

A graduate of Vista High School, Hudson attended Stanford University and took courses in history in Italy and Germany.

He became active in the civil rights movement and in spent part of two years in Mississippi working with the fellow civil rights activists in 1965 and 1966.

Later he became involved with The Resistance, a group of anti-war activists opposed to the war and the Selective Service System.

It was out of his anti-war movement participation, Hudson said, that he became involved with the organization of the October, 1967, "G.I.s March For Peace" in San Francisco.

"Over 500 active-duty G.I.s participated in that march," Hudson said.

"It was there that I first realized that the anti-war movement within the military faces repression at every level.

"The movement is repressed both legally and extra-legally by the military and civilian authorities and the civilian authorities working with the administration of the bases," he said.

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From that point, his involvement with the movement, especially with the movement within the armed services, deepened.

Hearing about the coffee houses near other military bases in the country inspired Kent and his wife to come to Oceanside during the early summer.

"I felt that one of the best places to build opposition to the war was right here, so Pat and I came down here with the object of setting up a coffee house."

Hudson said he found a location in Oceanside and was ready to sign the lease, "and that's when Mayor Howard Richardson intervened."

Hudson maintains that the mayor called the prospective landlord and told him it would be "unwise" to approve the lease agreement.

"We were prevented from opening by fascist means," charged the 25-year-old anti-war activist. "For fascism is nothing more than extra-legal or illegal interference by the authorities in a completely legal affair.

"We had no legal recourse, so we were thus effectively prevented from opening a coffee house in Oceanside."

Oceanside Mayor Howard T. Richardson told The Blade-Tribune that he had advised the landlord not to rent to the Hudsons.

But the mayor said the suggestion was made "like a neighbor," rather than as mayor.

"I gave her my personal opinion. I don't look with favor on the group and wouldn't go along with them," Richardson said. "There's no substance to reports that I've brought pressure."

Richardson said he was contacted by the landlord, rather than making the call himself.

While the Green Machine staff members were deciding what to do about opening the coffee house, Hudson heard that Barbara Dane, an anti-war folksinger, and Don Duncan, a former Green Beret turned anti-war activist, were making a circuit of coffee houses in California.

"We heard that the Armed Forces YMCA was looking for a folksinger, so we got them to schedule Barbara for a performance," he said.

The concert was held in August and prompted a quick and furious reaction from officials of the center.

Hudson says the marines liked the performance, and joined in the singing of the anti-war songs and cheered the American Servicemen's Union, the A.S.U.

"The marines really found out they had an alternative. We had never realized how well received we would be. It woke me up to the fact that lots of guys on the base wanted this kind of thing," Hudson said.

Meanwhile, they had begun to have servicemen out to their house "on an informal basis," Hudson said.

There, the servicemen were given newspapers and information about the other coffee houses in the nation.

"This was to show them that other guys across the country were also involved with the struggle to counteract alienation," Hudson said.

Then came a rally in Buddy Todd Park where Don Duncan, who is also military editor of "Ramparts" magazine, and Black Panther Blase Bonpane spoke.

And then came the weekly sessions in the garage of the Vista home.

"Because we couldn't get a place to open up in Oceanside, we had no other alternative," Hudson said.

Funds for operating the coffee house and maintaining the living expenses of the five members of the Green Machine have all come from individual contributions, Hudson said.

"Before we came down here, we had raised several thousand dollars from individuals in the San Francisco Bay area.

"Since we've been here, we've sent out mailings and asked for donations. Our operating expenses aren't that high, really.

"It costs us about $200 a month to run the coffee house activities, and the five of us probably live about as cheaply as anyone can."

One of the most recent activities of the Green Machine is the publication of "Attitude Check," a monthly newspaper aimed at the Pendleton servicemen.

"Attitude Check, with the exception of two articles, is composed entirely of pieces submitted by marines and ex-marines," Hudson said.

The first press run was 5,000 issues, he said, most of which have already been distributed. Issues are available free to all military personnel.

Two buses were sent down to Oceanside Friday, Nov. 14, to transport marines from Camp Pendleton to moratorium activities in Los Angeles and San Francisco.

The cost of the buses was picked up by the Peace Action Council of Los Angeles, Hudson said.

Turnout was less than had been hoped, and less than a full busload were present to take the trip to Los Angeles, where Saturday morning was spent with the Black Panther Party's lunch for school children program.

The Green Machine staff members, said Hudson, have made no plans for the future other than to continue with the projects they have already initiated.

"We'll continue with the Saturday night meetings at the staff house," Hudson said.

A rotating staff of servicemen has been elected to serve as chairman and vice-chairman of "Attitude Check."

"We aren't planning now, nor have we ever had any plans for a demonstration in downtown Oceanside," Hudson said. "Neither have we ever planned or urged a disturbance at Camp Pendleton."

The Green Machine does plan to keep seeking out servicemen, distributing leaflets in Ocenaisde to announce their meetings and distributing copies of "Attitude Check."

Programs, including those involving the Black Panthers, will continue, Hudson said.

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Green Machine Leaders Tell Their Beliefs

(EDITOR'S NOTE: The following story consists of the personal beliefs of two members of the Green Machine staff, Kent Hudson and Larry Giddens.)

Lary Giddens left the Marine Corps as a sergeant Nov. 2 of this year, shortly after he was shipped back from Vietnam aboard the U.S.S. Bexar.

And it was a few marines aboard the U.S.S. Bexar who hung a large peace symbol over the side of the ship as it steamed into San Diego Harbor.

Giddens, who had received a score of decorations (including 11 Air Medals), was one of those marines.

"Three of our staff members, like myself, are ex-marines who believe that now, after we're out, is the time to work for change within the military system," Giddens said.

Giddens, 24, went to high school in Peoria, Ill., but dropped out to enter the service. He completed his high school diploma and took college courses while a marine.

"I became political on my own," Giddens said.

"I was in the Marine Corps six years, and being in it that long led me to see that the military system has left all the power in the hands of the staff officers,

"The enlisted man has little recourse, really one one — the request mast. And that's really not that effective.

"He requests the mast, and his complaint is presented before a board of officers and lifers who almost invariably side with the senior soldier involved.

"Therefore, the injustices usually go uncorrected," Giddens charged.

Giddens said he feels the basic relationship between the officer and the enlisted man is one of authoritarianism.

"The officers demand respect, and because they do, the enlisted man can not and will not respect them. Therefore, the EM gets very discouraged.

"If it wasn't for the E-5s and below, the whole military structure would fall apart because of the nonsense of the brass and the lifers.

"There have been a great number of officers killed in Vietnam by their own men. Why hasn't this been told? It's either vested interests or they are blind."

Giddens said he and many of the marines he had encountered in Vietnam believe the war is being "perpetuated because of political demagogery in Washington and to bolster the military-industrial complex.

"Already 40,000 Americans and half a million Vietnamese have been killed in a war that has so far cost billions and billions of dollars.

"Here we are, going on with this ludicrous war. Why? To get our names down in a hisotry book? To win a few more medals?

"You can hardly find a person in the Marine Corps who is willing to give the war his whole-hearted support. In Vietnam, 90 percent of the servicemen are living just to get back to the United States.

"It's getting to be so bad that we call the United States 'The World' over there."

Giddens said he has been losing faith in the American government and said his feeling is common with other marines in Vietnam.

"It's supposed to be a government of, by and for the people, but the military-industrial complex is a self-perpetuating thing," he said.

The young ex-marine's interest in the Green Machine began shortly after he arrived at Camp Pendleton from Vietnam.

"Not long after I was back, I was walking in Oceanside when Kent handed me a leaflet. That was when I decided to

(Continued On Page 9

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'Machine' Feels Panthers Are 'A Good Organization'

(Continued From Page 1)

go to a Green Machine meeting for the first time.

"I went out, talked and decided, 'Here's a group of people who are also interested in exposing the injustices of the corps, the government and the military-industrial complex.' "

Hudson also sees the Corps as a system full of "self-perpetuating injustices.

"We started the Green Machine as an anti-brainwashing center. The Marine Corps is an education institution because it takes low and middle class men and through a warped and repressive political environment, warps and represses their minds.

"This is a result of the cold war," Hudson said. "The whole country has been making a general turn to the right. The military institution has been seen by the military-industrial complex as a means of educating Americans to political conservatism and controlling their jobs."

"The coffee house movement around the country got started out of this whole thing," Hudson said.

"The anti-war movement is really an American thing. There are now more people in this country opposed to the war than favor it. That's why this movement is really the voice of the 'silent majority.' "

Hudson said the only affiliation he or any of the five staff members have with any other organization than the Green Machine is the S.O.S. (Save Our Servicemen.)

"S.O.S. is an organization for all the military coffee houses around the country. At present, there are about a half dozen," Hudson said.

"Through S.O.S. we maintain contact with the other coffee houses to find out what they are doing. They also help us pay for subscriptions to publications.

"This is important," Hudson said of the national publications furnished by S.O.S., "because it enables the serviceman here to find out he isn't alone in his alienation from the system.

"S.O.S. isn't affiliated with any other organizations in the country. It's completely independent."

Military coffee houses bring in anti-war speakers and folksingers. There are generally discussion periods following the talks.

On several occasions, speakers at Green Machine meetings have been members of the Black Panther Party.

Hudson and Giddens both said they feel the Panthers are a good organization and do not espouse voilence except in self defense.

"That's the same type of voilence the National Rifle Association urges," said Hudson, "violence in defense of your life or property.

"For about 400 years in the United States, white society has been at war with black society. There have been thousands of lynchings.

"The process has never really stopped. It's still going on today. The only group trying to deal with the problem is the Black Panthers.

"The reason they have been portrayed as a violent group is because they have never been alowed equal access to the news media.

"I have known many Panthers," said Hudson, "and I have liked almost all of them. They are not violent men."

"During the Nov. 15 Moratorium," said Giddens, "I walked into the Black Panther house in Los Angeles. I was a little nervous at first because I thought someone might be hostile to me, but they just smiled and shook my hand. No questions at all.

"There was one woman there whose husband had been killed six weeks earlier. She showed absolutely no trace of bitterness.

"Going to Los Angeles, I was a little bit apprehensive. Leaving, I felt that the Panthers were really doing something constructive."

Giddens said he was especially impressed with the Panthers' breakfast for school children program. "This is really constructive," he said. "Feeding the people is a good thing."

Hudson said many white people have been offended by the language used by the Panther, "but they shouldn't be."

"This is the language of the ghetto. They speak from the heart of the black community."

Hudson and Gidden both deny any secrecy surrounding their operaion of the Green Machine.

"You can't really call us scret when we've distributed thousands of leaflets in downtown Oceanside," Hudson said.

Hudson said the marines are picked up in downtown Oceanside "because most low-ranking marines don't have cars. They can't afford them.

"The reason there aren't many cars in front of the house is that we don't have many cars and so we use what we have to run back and forth between the house and Oceanside.

"We've never tried to hide what we are doing."

Hudson also maintains that to his knowledge, no AWOL servicemen have ever attended meetings at the staff house.

"And we don't like anyone to have dope around either," he added. "We've tried to divorce everything we're doing from dope."

Brothers
GO COUNTY
RN SUBURBS

GREEN MACHINE organizer Kent Hudson, left, and member Larry Gidden, former Marine Corps sergeant.

KENT HUDSON, head of the Green Machine group, Vista, California, was heard to state on November 17, 1969 that on November 15, 1969, forty marines from Camp Pendleton, California were guests of the Los Angeles BPP members and participated in anti-war activities. He said the people loved the marines and by the end of the rally the marines were giving the closed fist salute.

(SD T-2, :November 28, 1969)

On Novembre 26, 1969 at KENT HUDSON's home at 2133 North Santa Fe, Vista, California, HUDSON announced that there would be a march in Oceanside, California on December 15, 1969 with people from San Diego and Los Angeles participating in the march. HUDSON said he expected 15,000 people to participate.

(SD T-2, November 28, 1969)

During the evening of December 8, 1969, numerous copies of a Green Machine publication entitled Attitude Check, Volume 1, Number 2, consisting of twelve pages, highlighted by articles and information pertaining to forthcoming moratorium activities in Oceanside, California on December 14, 1969, was distributed in Oceanside, California. This copy of Attitude Check continues to be anti-military and anti-war as was Volume 1, Number 1.

(SD T-5, December 12, 1969)

The following article was printed in the Black Panther, a newspaper of the BPP dated December 6, 1969:

THE GREEN MACHINE GRINDS

Last Sunday afternoon some of the staff from DUCK POWER and the SD FREEP went up to Oceanside to take part in the day of Education and Liberation, sponsored by the Green Machine. The Green Machine is a group in Oceanside who has been trying to set up a coffee house for Marines for the past year . So far they have been unable to locate a building because of the pressure put on the landlords from the Marines and the patriotic members of the Oceanside Community.

We arrived at about 2:00 PM as the program was starting and distributed copies of DUCK POWER. The first speaker was Father Blaise Bonpane, who spoke on his associations with the Guerilla fighters in Guatemala, and was removed from the country by U.S. interests, e.g., CIA. The second speaker was a Black Panther representative down from Los Angeles, who explained the Panther Community Police program and laid a good rap on the People. The last speaker before everyone broke to eat corn on the cob and other goodies, was Donald Duncan, the ex-Green Beret Sargent who is blowing everyones mind: Telling the People what a farce the military and the war really are.

There were about 50 servicemen there which is a good turn out, considering the fact that the Marine Corps really comes down hard on those who even look like they still have a functioning mind. The crowd had a good time despite the activities of numberous plain clothed "Police." There were about ten of these individuals, equipped with movie cameras, tape recorders and the familiar note pads. They wandered through the crowd taking beautiful 8 X 10 glossies of every one, dogs and children included. The cameras rolled during the entire happening and everyone got their license number preserved for posterity.

Despite the attempt at intimidation, people talked, ideas were discussed, and people felt better just knowing that we can still speak our minds and stand up for what we believe in. By having so many "agents" in the crowd, we all saw immedately who the enemy really is, so instead of intimidating everyone, the agents became an example of what was discussed by the speakers.

The sun was good, the park was green and the day of Liberation and Entertainment was a success. Although the crowd was small, they really got their heads together, except for the 007 types who just sat in their cars and sulked while we ate. There will be more things going on in Oceanside from time to time, so look for them in the SD FREEP or DUCK POWER. If you have a little time go and see that servicemen are doing something, even though they have much more to lose than their civilian counterparts. DUCK POWER is going to do the same type thing here in San Diego, but it will take time. The Green Machine needs money to carry on the fight in Oceanside, so send your contributions to: The Green Machine, C/O DUCK POWER, 751 Turquoise St., San Diego, California 92109.

The following article was printed in the newspaper Duck Power, an anti-military and anti-war newspaper published for distribution to military servicemen and others dated September 24, 1969.

FD-350 (Rev. 7-16-63)

(Mount Clipping in Space Below)

THE BLACK PANTHER, SATURDAY, DECEMBER 6, 1969 PAGE 14

CAMP PENDLETON MARINES DIG MORATORIUM

Note of Explanation:
"The Green Machine" is an organizing project currently operating out of a garage and staff house near Camp Pendleton, California. Their goal has been to set up a coffee house for Marines, but thus far the local power structure and Federal and Marine agents have kept them from renting various locations by pressuring potential landlords.

Ernest Scott, a Black Marine, is just getting out of the Corps and joining the staff of the project.

By Ernest Scott, staff member
The Green Machine
(Marine coffee house)

Marine coffee house project,
Oceanside, Ca.)

At approximately 8 p.m., November 14th, about forty or fifty Marines from the once-isolated base of Camp Pendleton went on an ecstatic trip to Los Angeles. Forty to fifty Marines are only a minor portion of the total number that wanted to make the trip But due to the overwhelmingly high stupidity of the lifers, some of these individuals were frightened away. Just because capitalist militarism has brainwashed these lifers into believing that thought brings about mistakes and ignorance brings about progress, they have set up a goal within their green hearts to convert any snuffy (Ed. note: Marine enlisted man) who tries to think for himself and fulfill his beliefs. Not that we Marines are malcontent people, but as long as the capitalist government uses the oppressed people to achieve a more prosperous life for themselves and constantly degrades the poor people, we'll continue to protest and voice our opinions about our beliefs.

The lifers' simplicity is very obvious to snuffies and just knowing this influences the snuffies to pattern their way of living more after civilians. However, we're kept from fully exercising our beliefs because in spite of their semi-literacy, the lifers have the basic power of the military invested in them.

An example of how they use this invested power is the way they went through changes to stop Marine brothers from participating in the Moratorium. Some were put on weekend duties like riot control or forced to perform numerous other insensible duties. The brass' most powerful weapon is passing on false information that it is illegal to take part in protests like the Moratorium, and hinting or threatening outright how hard things will be on those who do participate in what the lifers consider to be obscene acts.(Obscene acts, to them, include any that contribute to a man's voicing his own opinions and philosophy.)

But for those who managed to escape the slavery chains of the military, the trip was very educational and a groovy time. We were all amazed at the number of concerned people who care about our brothers in Viet Nam and the problems that exist within the prison gates of the military. We were also awfully satisfied with ourselves because we had enough self-pride to show people that we are now going to assist in exterminating that genocidal war and the illiberal things that exist within the military. One way to start is to illuminate problems we have inside the military that people on the outside would never believe.

Being in the Corps and being treated somewhat like pet animals, we were emotionally satisfied at the way we were treated by the people we met. We were treated like men. The freedom to express our feelings and beliefs about the imperalistic war in Viet Nam and the military to the public was something we hadn't been used to. I'm positive now that more snuffies will begin to show people that we know we're men and not human robots or guinea pigs. (I don't know why the military claims to make a man out of you when all it tries to do is prevent you from using your intellect, chiefly by harassment.)

The bus we were on (Ed. note: provided by the L.A. Peace Action Council) made its first stop at the Valley Peace Center. There, a couple of Marines spoke for the group. In fact, they spoke for the majority of snuffies in the Corps

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THE BLACK PANTHER

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(Mount Clipping in Space Below)

Like we were really digging on what was coming down, and sensed a new lease on life. Never before had any of us witnessed a really heavy thing like this during our life in the Corps. The people all around us were so seriously concerned about the things we have to go through in the military, and with the war as a whole. They were seeking answers from us to find out how big a problem we really face--and believe me, we do face a big problem.

After we left the Valley Peace Center, we went to the Ash Grove. It's really what's happening. It's a heavy set-up and we dug the place. It's just hard for me to get over being treated like a human being instead of some diabolical monster without any kind of metality. Nobody made any kind of criticism such as, "You're a Private and you will not integrate with us Gunnery Sergeants." We were brought in and accepted and things like rank and structure became non-existent.

We returned early in the morning. We'd been picked up by people who dug what we were doing and who did what they dug. Fortunately they weren't tied up in the binds of the military. These were people who realized the need for a better society for the poor, oppressed people (such as snuffies in the Corps) and the bourgeoisie (such as lifers in the Corps.) We were taken in and treated as if we were part of the family. And of course nobody yet had mentioned anything about being god over you because his rank was higher...

Saturday was the most heavily educational day of all. Around 10 o'clock that morning, we made it over to one of the locations where the Black Panther Party serves their Free Breakfast for Children. Brother Bryan, head of the Servicemen's Committee for the B P.P. rapped to us and broadened our knowledge of the Breakfast Program and the basic means of the B.P.P. While we were asking questions about the way the B P.P. functions and its major achievements, we were served hot coffee. (One of the Black sisters serving coffee had had her husband blown away by the L.A. pigs a month before.)

Then we were served a meal. We Marines weren't the only ones eating there--many children were too. We were all served grits, eggs, fried chicken, bread, and sweet rolls, thanks to funds made available by the Friends of the Panthers. From some of the non-yielding statements we had heard about the B.P.P., one would almost expect to be poisoned. But to be liberal and speak frankly, it was the best and most satisfying meal I've had in twenty months. (I've been in the Corps twenty months.) Now I don't have to wonder why I've been having little stomach pains all that time. Well, to say the least, it was definitely a change from that hog slop we are served in the pure sanitation of the military establishment. Being more than convinced of the value of such a meaningful program, we made a small donation to assist in keeping it going.

If the Panthers are such an awful organization, why do they feed children every morning who would otherwise be without anything to eat? If the fascist pigs are such a good organization, why do they go around brutalizing people and not give a damn who eats, as long as their sickening guts are stuffed? A lot of us had a change of attitude about the B P.P. Basing our knowledge on what we'd read in newspapers and heard on the radio and through other forms of propaganda, we thought the Panthers were a racist organization. Well, there were a lot of White brothers there too, and I'm damn sure they weren't brutalized, harassed, or discriminated against in any kind of way. I can only come to one conclusion, and that is that the dollar-sign imperialists are hiding the real facts from the masses so they can continue to place dirty money in their dirty, infected pockets with their syphilitic, diseased hands.

Our next stop was McArthur Park. As we approached the stage, we were thrilled by loud, enthusiastic applause. (Ed. note: Mc Arthur Park was the site of the major L.A. Moratorium rally.) A couple of Marines made another speech. Both gave heavy raps and were really together on the major issues of mobilization activities. I'm sure they proved to everybody that we weren't there to fool around, but were totally serious and believed in what we were doing They specified that the war in Viet Nam is only hindering the rights of the Vietnamese people, unnecessarily killing a lot of Americans and Vietnamese people, and contributing to the economy of the piggish imperialists, will oink at any chance they get--no matter what the price--to count some more dollar bills for their own complacency.

We realize that if 'Nam was run by the people, the voracious imperialists' standard of living would decline considerably. So what have they got to lose by that genocidal war? So what if 40,000 Americans have to be killed? It doesn't mean a thing if innocent men, women and children are being killed daily by napalm and 1,000 pound bombs.

My personal feeling is that the NVA and NLF are innocent people protecting their country from falling into the claws of U.S. imperialism. If the U.S. forces pulled out, there would be no war. Dig, there would be nobody to fight. So, down with U.S. aggression and puppet leaders such as Thieu and Ky. They are only lackeys for U.S. imperialism. In simple terms, they're just as guilty as the greedy capitalists in America. They are traitors to their people and are constantly attempting to brainwash the masses by disguising Yankee Imperialism. If Thieu and Ky are ever put on trial, they should be burnt for treason, mutiny, and false information: we all know the maximum penalty for such corrupting offenses!

Our last stop was at Topanga Canyon. It was a party being thrown in our behalf. This party was somewhat different from what you might think. Sure, we had wine, women, and music, but the most extended subject was what had happened during the activities. Never before had I witnessed such togetherness and willingness of Marines to gain knowledge from each other. We also discussed ways to conquer the liferism of the military.

If we didn't prove much, we were still a success. We proved to ourselves and other Marines that the piggish lifers can't stop us from participating in peaceful demonstrations. Now other Marines will begin to voice their opinions and beliefs and prove that we're going to contribute to the overthrow of liferism and unnecessary genocidal wars. And we'll also show that we're tired and completely irritated at these fascist pigs that are only interested in oinking ther way into a higher bankroll and fattening their flabby, out-of-condition, sloppy looking bodies

age, name of
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THE BLACK PANTHER

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VII LITERATURE DISTRIBUTED BY THE RESISTANCE AND ASSOCIATED GROUPS

Following are Xerox copies of literature by the Resistance and associated groups in San Diego between February 28, 1968 and the present time:

...this Could Save your Life!

> From a guy who's been there: "I ain't going to reenlist and I hope they bring all the U.S. boys out ...'cause it's not no war over there. It's a tragedy."
>
> . . . Pfc. John Guinn, falsly reported killed in an Army body mixup. CBS News, Nov. 24, 1967

Is it safe to assume that you are a free person? You have all the characteristics of a free person: you have free will, free-choice and most important you are living in a free country. Assume that you are living in Vietnam and are confronted by the enemy, coerced to fight against the Americans, and told that if you will not fight your physical well-being will be endangered. Yes, there are some instances in Vietnam where civilians are forced to fight by the Viet Cong. Yes, we can all agree that that situation is a very bad one. But wait a minute, what about you? Are you being forced to fight with your physical well-being endangered if you decide that you will not fight?

Are you not about to take a bus trip that perhaps you would rather miss? In fact, are not all Americans of draft age at one time ar another asked to take a bus trip that eventually leads to induction in the army? And if you refuse...prison.. Is this not coercion? Is this not any different than the isolated instances in Vietnam spoken about above? Yes, this is different - it is not an isolated experience at all but is the way in which all of us are being treated. Perhaps, you may be thinking that this country is not a free one at all but instead concerns itself with allowing its people a choice -- Armed Services or pris on - what kind of a choice is that!! - and that maybe you just don't really want to take a bus trip or stand in lines or fight in Vietnam. Freedom wasn't meant to be this way at all. You are now finding out what freedom means in this country - look at the guy behind you and ask him if he is free; remind him that he is living in a "free country".

But wait - are you free? Do you want to be inducted into the army against your wishes? Do you want to fight in Vietnam knowing that perhaps, although you may not understand the reasons for being there and that perhaps you don't want to be there in the first place, that you may not come back.

It is important that you realize your exact position with the draft and that perhaps alternatives are available. Even though you will pass your physical do not feel that situation is hopeless. We are interested in helping only those who will help themselves. You can help your position by calling the numbers below. When you call we will as best as is possible show what is still available.

Although you will be taking this bus trip and all seems hopeless concerning your status with the draft, there are many things still available with which you can operate. Your legal rights are not at all exhausted, you can still attempt to change your status, etc. But each case is somewhat different and there is no way for us to state here generally what one can do. Your part is to call the numbers [illegible]o allow us to deal specifically with each case. 62

If you are going for induction, you have two choices: go in the army or resist. Resisting is illegal, dangerous and takes guts, but it means that you refuse to let Lyndon Johnson sacrifice your life in a losing cause. And, what's worse, in a cause that deserves to lose. Henry Cabot Lodge told a San Francisco audience that the "only people who have done anything to help the peasants are the Communists." The Vietnamese people have been fighting for independence for over a quarter of a century - - first, against the Japanese; then against the French, and now against the Americans. Japanese and French draftees died trying to stop the Vietnamese from gaining their freedom; now Americans are asked to do the same.

The Saigon government does not draft 18 year olds. When the American Army asked them to they refused. As one member of the Vietnamese Senate put it, "Why should we sacrifice our youth for an American war?" But more and more Americans are asking themselves, "Why should we sacrifice our lives to suppress the Vietnamese?" Why should Vietnam be occupied by American troops? What do I have against the Vietnamese independence movement?"

If you are going for a physical, when you get back you can still apply for Conscientious Objector status, delaying your induction. If you pass your physical (likely) you can appeal your 1-A. You can refuse to cooperate, and there are people in Los Angeles who can help you. (see the number below) We are against the war in Vietnam. That means that we don't want you to be killed, that we are on your side and that maybe we can help you.

WE CAN HELP YOU.....

In San Diego call:

284-2338	for draft and resistance information
232-8866	for C.O. information

In Los Angeles call:

667-2345	for resistance or C.O. information

When you are in the army, you still are an American citizen and still have some rights. There is an organization set up to inform you and defend you. It is called:

The Committee for G.I. Rights
P.O. Box 76
Old Chelsea Station
New york, N.Y. 10011

There is also an organization which publishes a newspaper that reports the facts about G.I.'s and the war. A subscription is free to people in the military. Just write to:

The Bond
2056 Emerson Street
Berkeley, Calif. 94703
Tel. (415) 848-7515

labor donated

GOOD MORNING

If you like being here throw this away right now and it will only be a matter of time until they "let" you return. If you don't dig being here read on.

Today you will experience the Army. If you like the way you are treated enlist! If you don't enjoy the events of the day, think about 2 years in the Army. And if your lucky they will give you a chance to kill or be killed.

If you don't dig the plans they have for you give us a call or drop by and rap with us sometime. We will help you with all aspects of the Draft, medical appeals, conscientious objection, Canada or anything you can think of, so you can do your thing and not have to do their thing.

San Diego Draft College
5722 El Cajon Blvd
583-8949

P.S. Save this leaflet and read it again on the bus back to San Diego.

June 26, 1968

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THE RESISTANCE CARAVAN

comes to your town

Improvisational Theatre to tell It like it is_

ic to make you dance...
(THE FOOL blues band)

FILMS ......
felix Green's
"Inside Viet-Nam"

FOLK Music

DRAFT Counseling...

eneral Festivity

And.. SPEECHES to make you think about the war, the draft, racism, & Jus' whats going down in this here COUNTRY! .....

The Resistance is composed of 3,300 young men accross the country. We have returned our draft cards to the Federal Government. We have decided that we cannot cooperate with the draft, this country's actions in Vietnam, the oppression in the ghetto and the joyless materialism that has become the American way of life. We have chosen to live our lives as an affirmation of life not destruction. Some of us in the Resistance including the Resistance band, the Fool, have
er this caravan travelling throughout the state

YOU CAN HELP THE CHILDREN OF VIETNAM

Please send your gift to the Vietnamese Children's Fund. It will be used to start a new day care center in the city of Quang Ngai, Vietnam.

American Friends Service Committee, 980 North Fair Oaks, Pasadena, Calif. 91103

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Various evenings

a Draft Coffee offers the opportunity to talk over the possibilities you have with regard to the Selective Service, and a time to receive good information on which to base your decisions. The Coffees begin at 7:30 pm in a home near downtown San Diego. For the day and address of one of these sessions, or to contact a qualified Draft Counselor:

Call

DRAFT COUNSELING SERVICE
(Mon-Fri, 9:00 am - 5:00 pm)

276-8866

MESSAGE INFORMATION CENTER
(seven days - 8 am - 12 am)

232-6621

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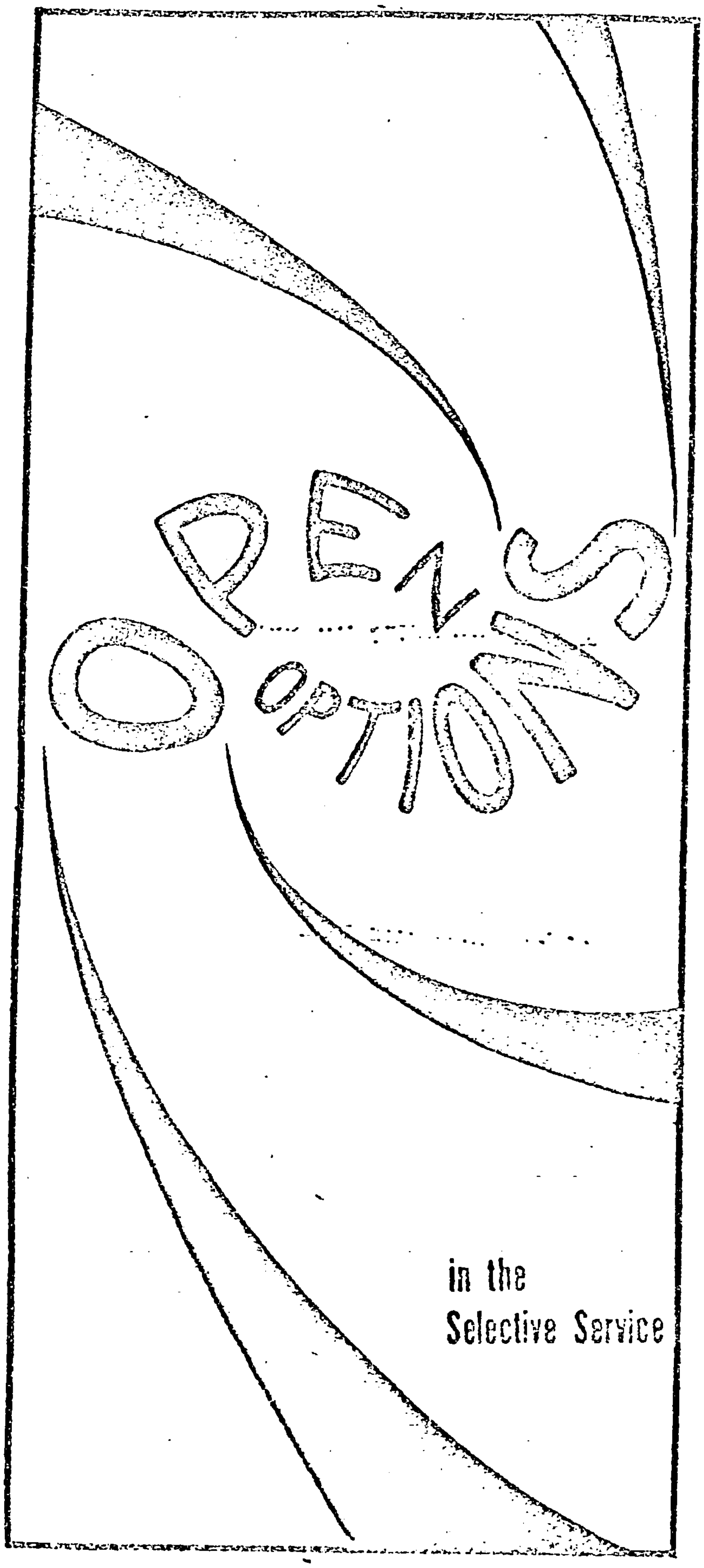

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You can really Decide

how you are going to respond tothe demands of the Selective Service System. Registration at age 18 is a crucial moment. As soon as possible you need to be thinking through what you want to do. If you are over eighteen you still have the opportunity to re-evaluate and set a new cours. You have the following choices:

1. You can volunteer for the armed serices or be inducted when you are called.

2. You can apply for deferment as a student, or for an exemption because of physical, mental or moral conditions, or because of family or vocational responsibilities. In such case, if or when these conditions end, you will reclassified as available for induction.

3. You may file as a Conscientious Objector, either as one willing to serve in the armed forces as a non-combatant(1AO), or as one who is unable for reasons of conscience to participate in the military under any circumstances(1O). If you receive the 1O classification you may be assigned to some socially useful civilian occupation as Alternative Service for a two year period.

The law states

that conscientious objection must be based on "religious training and belief." However, you do not need to be a member of a church, and the Supreme Court has ruled that your belief need not be stated in traditional terms. If you believe that you cannot serve in the military as a combatant you should consider filing as a CO.

Usually called resisters

are young men who believe that conscription itself is wrong because it deprives them of their right to make decisions in matters of conscience. They further believe that the Selective Service System makes it possible for our government to use force and violence in foriegn and domestic policies. Since they feel they must affirm life, not destroy it, they refuse to register for they draft or to be inducted. The penalty for such action can be up to five years in prison and a $10,000 fine. The usual sentence received is between one and three years. Some are willing to pay even this price for the sake of conscience. As one California man facing prison wrote, "Rejoice that the decision is ours, and that we have the strength to make it." Even persons who are now part of the military have found it necessary to take a stand as a conscientious objector or a non-cooperator.

San Diego Draft College

is a coalition of religious and community organizations. If you are considering alternatives to military service it is extremely important that you receive counsel. The hope is that you begin action with your local SSS board, though at any point you'll be better informed for having consulted with a competent counselor. There are no charges for the services of the San Diego Draft College.

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SAMPLE LETTERS

When you receive a classification you do not want, write your local board as follows:

> I have a card that says 1-A.
>
> I would like to meet the Appeal Agent.
>
> Also, I want the Appearance Before Local Board and, if the classification is not changed I will want an appeal, to be sent to the appeal board, by you, on the last permissable day.
>
> Very truly yours,
>
> ____________________________
>
> No.

When you receive a letter from the local board, giving you a personal appearance date, write to the local board, as follows:

> Thanks for the invitation to the Appearance.
>
> I would like to bring some corroborating witnesses, parents, friends, my lawyer and others.
>
> Should the classification resulting from this Appearance be adverse to my claim, please send on an appeal after waiting the full time from the date you notify me of your decision. I want you to wait the full time allowed for an appeal because, in this 30 day period, I may wish to add to my file.
>
> Very truly yours,
>
> ____________________________
>
> No.

78

A 2-S IS YOURS....

SAN DIEGO

291 1708

RESISTANCE

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In America all young men are conscripted. Some train in the university, "in the national interest". Others fight and die in Vietam for the same interest. While students are usually white, middle-class, and well-educated, soldiers are more often non-white, poor, and uneducated.

You are privileged, by choice or chance. But it is a privilege which you request: as long as you stay in college and satisfy your local board that you are progressing normally they will give you a 2-S. You may not wish to be in college any more than other young men wish to die in Vietnam. But the draft is a fact and everyone does his best to beat it.

Those of us in The Resistance feel that the only way to beat the draft is to end it--to deny its deferments, its orders, its legitimacy in our lives. The draft is nothing more than the consent of all the young people like us all around the country; it is our willingness to ask for a privilege, and to do what the state wishes in order to keep it. You don't have to keep your 2-S.

Your life is your decision.

The Resistance
1355 Westwood Blvd.
Los Angeles, Calif.
473-6410 879-9440

USC Resistance
1090 W. 30th St.
Los Angeles, Calif.
749-8905

Glendale Resistance
207 S. Jackson
Glendale, Calif.
247-4964

L.A. Resistence
2819 W. Francis
Los Angeles, Calif.
382-4447

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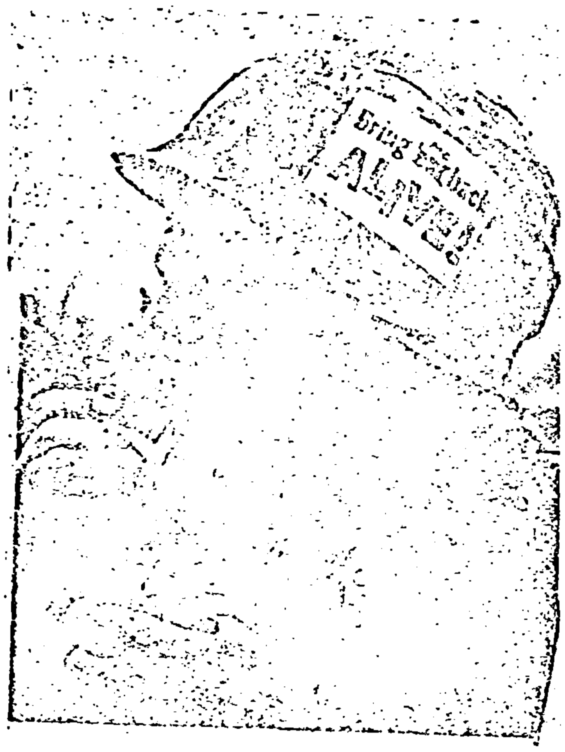
Remember Our Rights!

OUR RIGHTS. All of us should be able to say what we believe. To speak out. On base and off base. Every one of us--GI and civilian--should be able to get together, talk, listen to others, ask questions---even to protest if we want to. If we believe at the center of our guts that an action is wrong, we shouldn't have to do it. Freedom of speech. Freedom of assembly. Freedom of religion. These are our rights. GI and civilian. They're part of the U.S. Constitution. They're human rights. THEY'RE OURS BECAUSE WE'RE HUMAN BEINGS!

THE RESISTANCE
2819 Francis Ave.
Los Angeles, Calif. 90005
(213) 382-4447



LAWYERS on our side:

The East
Emergency Civil Liberties Comm.
25 E. 26th St.
New York, N.Y.
phone (212) 683-8120

Workers Defense League
112 East 19th St.
New York, N.Y.
(212) AL4-4953

Law Center for Constitutional Rights
116 Market St.
Newark, N.J.
(201) 622-1467

The South
Southern Legal Assistance Project
859½ Hunter St. NW
Atlanta, Ga. 30314
(404) 525-8374

Southern Conference Educational Fund
3210 W. Broadway
Louisville, Ky. 40211
(502) 778-3348

The Midwest
Vietnam GI Committee & Chicago Legal Defense Committee
127 N. Dearborn St.
Chicago, Ill.
(312) 641-1470

The West
The Lawyers Panel on the Draft
c/o Aubrey Grossman, attorney
1095 Market St.
San Francisco, Calif
(415) 861-2630

The L.A. Committee for the Defense of the Bill of Rights
326 W. 3rd St.
Los Angeles, Calif.
(213) MA5-2169

NEWSPAPERS for more info:

Vietnam GI
PO Box 9273

Veterans Stars & Stripes for Peace
PO Box 4598
Chicago, Ill.

The Bond
156 6th Ave,
RM 633
New York, NY

The Ally
PO Box 9276
Berkeley, Cal
94709

3-A (HARDSHIP) DEFERMENTS

George Hamilton got one, so why can't you. Actually, there are several types of 3-A deferments, and you may be eligible for one even if you don't date the President's daughter. One is quite straight forward, given to men with children. However, since there is some confusion about the qualifications for these, some discussion is in order. The second type is given in cases of financial hardship and the third is a very tricky one, given for "non-financial" hardship or dependency. Especially for these last two types a strong case must be made, so you should follow the instructions given below and go over your case with a draft counselor.

The first type of 3-A is the so-called "fatherhood" deferment, given to a man "with a child with whom he maintains a bona fide family relationship in their home." To get this deferment a man generally merely has to send a marriage certificate and doctor's diagnosis of pregnancy, and later a birth certificate, to the board. The certificate of pregnancy, must be sent before the board sends an induction notice. However, if the pregnancy can't be diagnosed until too late, it may be all right. The regulations do not require that the couple be married, so if you are living with a girl who is pregnant or has a child you can get one. In this case, you must present evidence that the family relationship is "bona fide." Letters from the girl, family doctor, parents, etc. are helpful. The idea is to convince the board that you are together on permanent basis, not just to avoid the draft. If you are separated or divorced you can usually get a 3-A if you make a regular place in your home for the child. Any man who requested and received a 2-S deferment after 30 June 1967 is ineligible for a fatherhood deferment, but one is eligible if he got the 2-S without specifically requesting it. Men who requested and received a graduate 2-S may still be eligible. See a counselor for details.

3-A deferments are also given to men whose induction "would cause extreme hardship" to a dependent. The dependent can be a wife, child, parent, grandparent, brother or sister, or any person under 18 or handicapped. If the hardship is financial, the contribution must be at least about $100 per month and evidence must be presented that the support cannot be assumed by someone else. This deferment is requested on Form 118, available from you friedly local draft board. The dependent should also write a letter requesting the deferment and appear at the personal appearance, if necessary. In addition, letters supporting the request from the family doctor, lawyer, minister, etc. are good. Tax statements, medical bills and other evidence of expenses also should go in.

A 3-A deferment may also be given if the hardship and dependency are not financial. Some examples are: a man with a younger brother who has no other older male around as an identity figure, a man with a wife or mother who is mentally ill and whose condition would be aggravated if he were drafted, a man who is needed in a family business, or a man with a dependent who doesn't speak English, can't get around, or otherwise needs him for help. In this type of case, considerable supporting material is necessary; doctors' and psychiatrists' letters, evidence from a minister or family friends, etc. In either of these last 2 types, you should have help from a counselor or lawyer. A previous 2-S deferment has no effect on hardship 3-A's.

In 3-A cases, as in others, you should make sure you keep copies of everything you send to the board and keep everything they send you. Send all mail certified, return receipt requested, and don't accept any oral promises. If you ask other people to write letters, have them send the letters to you so you can copy them and make sure they're helpful and then send them to the board. Be careful not to miss out on appeal times and check with a counselor immediately if anything stange happens.

583-8949 or 232-6621 (emergency) San Diego Draft College

FIGHT FOR FREEDOM

YOURS. OURS. Here and now. In the next few moments of our lives--in this "draft" center--one by one our freedoms are ripped from our backs. The freedom to walk down this street--to turn right or left. The power to make our own decisions. About work. School. A girl. The freedom to stand up and be a man. For at the end of the induction process--after our last free step forward--we are nothing but naked robots.

Fight for it. Our freedom. Now. The freedom to say "no" to drafts, inductions, killing. Refuse induction. Turn around, pick up your clothes, and walk out of here with your head up high. And walk on down the road. We'll join you. It's not an easy road. But it's not the road of bayonets. IT'S THE ROAD OF FREE BROTHERS.

THE RESISTANCE

2819 W. Francis Ave.
Los Angeles, Calif.
382-4447

Valley Jr. College
San Fernando Valley
981-6851

P.O. Box 444
Riverside, Calif. 92502
(714) 686-1877
(714) 683-1313

224 Elm St.
Newberry Park, Calif.
(805) 498-6282

424 Lytton Ave.
Palo Alto, Calif.

11317 Santa Monica Blvd.
Los Angeles, Calif.
473-6410

207 South Jackson
Glendale, Calif.
247-4964

332 Y Place (UC Irvine)
Laguna Beach, Calif.
(714) 494-5286

6542 N. First St.
Fresno, Calif.
(209) 439-2106

483 Guerrero St.
San Francisco, Calif.
(415) 626-191

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Occidental College
Eagle Rock, Calif.
254-8275

P.O. Box 11323
San Diego, Calif. 92111
(714) 291-1708

Claremont Colleges
Claremont, Calif.
(714) 626-8511
Sanborne Hall, Ext. 3007

956 C Embarcadero Del Norte (UCSB)
Goleta, Calif. 93017
(805) 968-4556
(805) 968-9737

STUDENT DEFERMENTS

Since there has been m[illegible] recent confusion with regard [illegible] 2-S deferments, this leaflet will clarify the Selective Service regulations with regard to student deferments and outline the procedures for getting them. A few sticky points are left out, and some tough cases will require extraordinary procedures. Therefore, you should check with a counselor if any problems develop or if your case is confused.

Undergraduates are eligible for a 2-S if they complete 1/4 of the units needed for graduation after 1 year, 1/2 after 2, etc. In a five year program one needs one fifth, two fifths, etc. The academic year is defined as the 12 months following entrance into school, so that summer school can be used to make up units. No class rank, grades, or tests will be used to determine eligibility for 2-S. Men are not eligible for under-graduate 2-S deferments after their 24th birthday. Some draft boards are flexible about the unit requirements and will allow a man to take 5 or 6 years to get a B.A., but if you are off units, you should make a case as outlined below.

In order for a man to get a 2-S, the school must send Form 109 (Form 103 for Grad Students) to the draft board. This form is not a "request" for a 2-S. Most draft boards require you to request a 2-S on Form 104, available from any draft board, or by letter. If you request a 2-S on this form, you are waiving your right to a 3-A fatherhood deferment. However, if you requested and received a 2-S after 1 July 1967, you have already waived that right, and unless you are considering having a child in the next 6 or 8 months it won't matter anyhow. Requesting a 2-S will also put a man in a higher priority category if he is made 1-A in the future and if the order in which men are called for induction is changed. However, this change currently seems unlikely and in any case, ex-students are already high priority.

Graduate students who entered second or subsequesnt year on or before Oct. 1, 1967, are eligible for a 2-S for up to a total of 5 years for a Ph. D. Since some graduate programs are rather strange, a letter from the Dept. Chairman or Dean clarifying the nature of the program will be helpful if the board is uncertain or confused. Men who were in the first year of grad school on 1 October 1967, are only eligible for a 2-S for one year, and can expect to be made 1-A sometime after Sept. 1968. Men who enter grad shool after that date are not eligible for a 2-S deferment, and thus seniors can expect to be reclassified fairly soon after they graduate. Men in medical, dental and certain other health professional schools will get a 2-S deferment, but they are quite certain to be called when they graduate. Non-eligibility for graduate 2-S deferments is not a matter of local board option. Draft boards cannot give 2-S deferments to new gard students even if they want to. An undergraduate who receives an induction notice while he is in school shoudl immediately write to his board requesting a I-S deferment, and he should have th e school also notify the board. If he does not get the I=S, he should write to the State Director of Selective Service and request his help. Graduate students are not eligible for 1-S if they had a 2-S after July 1, 1967, but can't hurt to request it anyhow. A 1-S deferment lasts until the end of the academic year and can only be given once.

Any man who does not get a 2-S can appeal within 30 days of his 1-A classification (see a separate sheet on appeals). He should try to find out why the board refused him a 2-S and supply any missing information. For the appeal he should expalin why he is short of units or has been out of school, if that is the case. Letters from faculty advisers and other teachers saying that he is a good student, explaining a change of major, etc., are good. Doctor's letters or evidence of financial hardship can also be helpful. The man should keep copies of all these letters and should preferably send them himself. All mail should be sent certified, return receipt requsted. Oral promiees are not binding on the board, so get everything in writing.

The above information should clarify the current status of 2-S deferments. If you have any questions, if you are a special case, or if you run into trouble talk over the problem with a draft counselor.

San Diego Draft College 583-8949 or (232-6621 emergency)

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THE DRAFT BOARD IS

NOT

OMNIPOTENT

* if the supply of skilled draft counselors can increase with the demand

for minority groups
WASPS
everybody else

This course in training draft counselors is offered by the San Diego Draft College on the premise that good counseling is possible only if the counselor knows all the possible alternatives and both their legal and moral implications.

There will be ten sessions, two each week for five weeks, taught by experts in each of eight areas:

(1) Possible classifications available; S.S. Form 150; early CO filing; registration.
(2) Government Appeal Agents; personal appearances; appeals.
(3) Student deferments.
(4) 3A deferments
  (a) Fatherhood
  (b) hardship
(5) Occupational deferments
(6) Conscientious objectors -- two sessions
(7) Medical deferments
(8) Forms of non-cooperation, methods and consequences -- two sessions
  (a) Resistance; prisons; demonstrations
  (b) Canada; other places; [illegible]

Although samples of many printed materials are available as part of the course, potential counselors should be aware that competent counseling requires minor but continual expenditures for materials to keep oneself up-to-date.

DRAFT COUNSELING WORKSHOP

Sec. I MW 3-4:15
Sec. II MW 4:30-5:45

5830 LINDO PASEO, behind Newman Center

The course will also include evening draft seminars, held regularly on various evenings by the Draft College, where new and experienced counselors refine techniques, exchange information, and do both group and individual counseling.

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If you are one of many draft-age men who have serious objections to war, or to the War in Vietnam, you should stop, look, and listen for OTHER CHOICES.

he Selective Service Law requires hat within five days of his 18th irthday, a man is to register at is local board. Men who do not do o are called NONREGISTRANTS and risk rosecution under the provisions of he law.

NONCOOPERATOR

Objectors in this group feel they annot comply with the Draft Law. e resist because cooperation with e Draft Law would be participation n the military system. Some think onscription is the taproot of militarism. Others deny the right of the overnment to make such choices for he individual. They refuse to accept ither civilian or military assignments. There is no exemption in the draft aw for non-cooperators. They risk a aximum of five years in prison, and n rare occasions a fine. Sentences end to be less than the maximum. en failing to secure their desired .O. classification, and refusing the ssignment given them, risk the same alities.

e number of non-cooperators is apidly growing, particularly because f the Resistance Movement, which has ponsored public returning of draft ards.

1-A-O: NONCOMBATANT

Some individuals accept the necessity f military force, but have conscien- ious scruples against taking human life. These COs are classified 1-A-O by elective Service, are inducted into the ilitary, and are usually trained for edical service duty.

1-O: CONSCIENTIOUS OBJECTOR

These men are opposed to both combatant and noncombatant duty in the armed forces. They do, however, acknowledge an obligation to perform a period of socially useful service under civilian direction that has been approved by Selective Service.

The Draft Law provides that these COs shall perform an equal period of civilian service "...contributing to the maintenance of the national health, safety, or interest."

Many of these COs have served as attendants in hospitals. Some are employed by governmental or social welfare agencies in the U.S.; others serve overseas. There are numerous interesting jobs with various nonprofit agencies that have been approved by Selective Service in the past.

Your board must classify you in the lowest classification for which you are eligible. I-A is the highest.

I-A—Available for military duty.
I-A-O—C.O. available for noncombatant duty.
I-O—C.O. available for civilian alternative service.
I-S—High school student or college student ordered to report for induction but deferred to complete his school year.
I-Y—Qualified for military or alternative service only in time of war or national emergency.
II-A—Deferred for essential civilian work.
II-C—Deferred for essential agricultural work.
II-S—Deferred for college or graduate study.
I-D—Member of military reserve unit or student taking military training.
III-A—Dependency deferment.
IV-D—Minister or ministerial student.
IV-F—Not qualified for any service.
V-A—Over age.
I-W—C.O. performing civilian work.

If you are denied the classification you seek, you have the right of personal appearance and of appeal. Consult a competent counselor immediately. Your appeal must be made within 30 days.

$1.50/100 2/68

YOUR
OTHER
CHOICES
Under The Draft

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Do You Know Your Rights?

- Law requires that accused persons be fully advised of all their rights.

- Can we do less for our sons, our neighbors and students in school?

That's why this leaflet has
been prepared --
to tell the rest of the story.

°

FRIENDS PEACE COMMITTEE (Quaker
1520 Race Street, Philadelphia, Pennsylvania 19102

°

Distributed by

La Jolla Friends Meeting
7380 Eads Avenue, La Jolla 9203
454-6721

ERSONAL APPEARANCE AND APPEAL:
ey are rights, not merely privileges, equested in writing within 30 days ny classification. You can challenge classification to which you object.

EFERMENT: As a student, a father, acher, or for essential occupation, ship, or possibly others.

ONSCIENTIOUS OBJECTION (C.O.):
her as 1-O, a religious objector to ar, available for civilian alternative ervice; or as a 1-A-O, available for oncombatant military service (generally s a medic, or clerical worker).

F RESISTANCE, NON-COOPERATING WITH RAFT: Many men dissociate themselves rom Selective Service by refusing to egister, returning or burning their raft cards, or refusing induction. hese men risk prison rather than ooperate with militarism.

F GETTING OUT AFTER YOU'RE IN, or F TRANSFER TO NONCOMBATANT DUTY:
number of men become CO's while in the ilitary. They have a right to apply for ischarge or transfer to noncombatant uty.

F MAKING YOUR OWN DECISION: You don't ave to believe what everyone says. raft Counselors try to help you see all he facts, pro and con. You make decision.

F THE RIGHT OF GROWTH, AND TO CHANGE OUR MIND: Complex ideas take time, hought and talk, and situations can hange. New information may require local oard to re-open your classification.

F DRAFT COUNSELING: Call 232-8866, San Diego Draft College, for information and help.

There are several kinds. Much overlap. Much depends on how YOU define things.

RELIGIOUS OBJECTORS: (The only kind now covered by law, but law being tested.) You are NOT required to be a member of any church or religious organization, or to adhere to any formal creed. The Supreme Court says it is not necessary to express beliefs in traditional or religious terminology. Therefore, ASSUME YOU DO OR MAY QUALIFY. Don't count yourself out because you do not agree with what you think someone else thinks about the Supreme Being, etc. The Courts have interpreted "Religious Training and Belief" very broadly.

MORAL, ETHICAL OBJECTORS: Oppose injustices, inhumanities. May be agnostics or atheists, but argue on moral grounds.

HUMANITARIAN OBJECTORS: War brutalizes, debases many men. Man is the ultimate value, not the state or political cause.

POLITICAL OBJECTORS: War is no longer a useful instrument of foreign policy. No one "wins" a war any more.

ECONOMIC OBJECTORS: Wars cost so much, waste so much -- in men, money, and using up of natural resources.

THIS-WAR-ONLY, or VIETNAM OBJECTORS: "It's the war now in process. Others will be like it. Hitler and 1776 are not parallels, not even similar."

A man may be all of these, or a little of each, or a variation of some or all. A man may change views, modify, as he talks with a competent Draft Counselor.

SAN DIEGO DRAFT COLLEGE
1216 - 28th Street
San Diego, 92102
232-8866

⊛ But no man has a right to be wrong in his facts.

KINDS OF ERRORS DRAFT BOARDS MAKE

Board Members and Clerks are human, and often make human errors. Some errors ar thoughtless, or unconscious. Many are doubtless intentional. Many are procedural, ignoring regulations. Examples:
-Refuse to grant a local board hearing.
-Order to report for induction while an appeal is pending.
-Some don't really know the draft law.
-Some feel a conscientious objec[illegible] is a shirker or even a traitor.
-Many regard unconventional views and dress with suspicion and hostility.
-Most Boards will try to force a compromise. (Pressure is a fair way of testing sincerity, but beware of effort to force 1-O into a 1-A-O position.)

KINDS OF ERRORS REGISTRANTS MAKE

-Fail to meet legal deadlines:
 +30 days to challenge classification.
 +10 days to return forms.
-Fail to keep copies of correspondence.
-Deal with Board orally rather than in writing.
-Postpone thinking about their position.
-"Get lost", "dodge", or go to Ca[illegible]a without considering the consequences.
-Make false claims.
-Assume they don't qualify for deferments
 +Some are discourteous, arrogant, pushy.
 +Fail to respect people as people while disagreeing with their ideas.
-In making CO application:
 +Assume they must be a Quaker to be CO.
 +State what they don't believe about God, religion, etc., rather than what they do believe.
 +Answer according to what they think Boa wants to hear, instead of their own ide
 +Fail to see Draft Counselor for help.

BOOKS YOU MAY WANT TO BUY

VIETNAM by Mary McCarthy (paperback). 96 pp. $1.95.
Perhaps the most outspoken indictment yet of U.S. policy. Based on her extended visit to Vietnam.

ANDBOOK FOR C.O.'s. 104 pp. $1.00.
If you are of draft age and object to military service this book is essential.

ANDBOOK ON NONPAYMENT OF WAR TAXES. Prepared by the Peacemakers. 42pp. 50¢.
Essential reading for income tax resisters.

WIN Magazine
A twice-monthly news magazine published by the WRL. WIN keeps you up to date on the telephone tax refusal campaign, income tax resistance, draft resistance and every other kind of peace action through news stories and analysis—usually written by the participants themselves. Outraged, but concerned with kindness; outrageous, but always readable. Use order blank on reverse side.

CURIOUS ABOUT PACIFISM?

The Power of Nonviolence. Richard B. Gregg. 192pp. $1.75.
A classic, basic to the understanding of nonviolence. Second revised edition, 1959, in new format with new material.

Conquest of Violence. Joan V. Bondurant. 272 pp. $1.75.
A contemporary classic of pacifist theory.

Order any of the above from:

War Resisters League
5 Beekman Street; Room 1025
New York; N. Y. 10038

Imposition of the telephone tax is covered by Section 4251 (a) of the Internal Revenue Code, which reads, "The taxes imposed by this section shall be paid by the person paying for the services."

This provision is amplified in the Internal Revenue Regulations, Section 49.4251-2 (c) LIABILITY FOR, AND RETURN OF, TAX: The taxes imposed by Section 4251 are payable by the person paying for the service rendered, and shall be paid to the person rendering the services, who is required to collect the tax and return and pay over the tax in accordance with the applicable provisions of the regulations contained in Subparts F and G.

According to the Commerce Clearing House 1966 Excise Tax Guide, Paragraph 2235 on Collection of Tax by Another Person, "Certain miscellaneous taxes are imposed on the person making the payment but are required to be collected by the person receiving the payment. All taxes collected in this manner are held by the collecting agent in trust for the United States until paid over to the district director of internal revenue. If the person from whom the tax is required to be collected refuses to pay it or if for any other reason it is impossible for the collecting agency to collect the tax from such person, the collecting agency is required to report the facts to the district director of internal revenue and the tax will then be collected by direct assessment against the person failing or refusing to pay the tax to the collecting agent." Exactly the same language appears in Prentice Hall Federal Taxes, Excise Volume, Paragraph 189,514-A, with a reference to Statement of Procedural Rules CB 1955-2, Page 977, Section 601,493 (c) (2).

This indicates that the ultimate responsibility for paying, or refusing, the tax lies with the telephone user, not with the phone company, and that if the user refuses to pay the tax as billed, the issue will be settled directly between him and the Internal Revenue Service, through its standard collection procedures, rather than by termination of telephone service. This also agrees with informal opinions given by representatives of Illinois Bell Telephone Co. and the Chicago District office of IRS.

Having dealt with the question of tax liability, and collection procedures, it might be well, for the record, to mention the subject of criminal penalties for tax refusal. One who "wilfully fails to pay" the phone tax could possibly be charged with a misdemeanor, under Section 7203 of the Internal Revenue Code, and be imprisoned for a period up to one year and fined an amount up to $10,000. It is also possible that one could be charged with attempt to "evade or defeat" the phone tax, under a section carrying a stiffer penalty.

However, experiences of objectors to other federal war taxes during the past several years indicate that the government would not be interested in pressing criminal charges, but that it would instead try here or there to collect the tax (with interest).

Believing war to be a crime against humanity, the War Resisters League, founded in 1923, advocates Gandhian nonviolence as the method for creating a democratic society free of war, racism and human exploitation. Its nation-wide membership is actively involved in peace education and action.
Funds are urgently needed.

Western Regional Office
War Resisters League
833 Haight Street
San Francisco, California 94117

Printed by the Grindstone Press

1/16/6

Hang u
o
War

TELEPHONE
WAR TAX REFUSAL
CAMPAIGN

War Resisters League

EFUSE TELEPHONE TAX

U HAVE IT IN YOUR POWER TO HOLD BACK THIS TAX.

VERAL THOUSAND HAVE STOPPED PAYING— THEIR PHONE SERVICE CONTINUES.

Y WAS THE 10 PERCENT ELEPHONE TAX RESTORED?

Because of the widening war in Vietnam, ederal legislation was passed which, in April, 966, restored the 10% tax on telephone bills. t that time the tax was 3% and due to be ropped entirely in 1969.

"It is clear," said Rep. Wilbur Mills, who nanaged the tax legislation in the House, that the Vietnam and only the Vietnam opration makes this bill necessary." [*Congresional Record*, February 23, 1966]

VHAT DOES YOUR ELEPHONE TAX PAY FOR?

Congressman Mills was always careful to efer to "our operations in Vietnam." But hose of us who know its true nature know is not an operation but a tragic bloodbath. Ve know that revenue for the Vietnam war ays for:

○ napalm, mass bombings, and other attacks on civilian areas resulting in extermination of thousands of Vietnamese—about 200,000 casualties in the last year and a half;

○ forcing young Americans into "kill-civilians-or-be-killed" situations. Over 14,450 G.I.'s have been killed in Vietnam;

○ perpetuating a military dictatorship;

○ violation of the Nuremberg precedents, the U.N. Charter, and the Geneva Accords of 1954;

○ indefinite continuation of war against a people who desire above all to be alive and to determine their destiny free from foreign domination.

WHY BOYCOTT THIS TAX?

A tax boycott demonstrates that you believe this war to be immoral and/or illegal and that you are willing to act on this belief.

We boycott the telephone tax because:

○ it is a tax directly imposed to pay for the war in Vietnam;

○ anyone who has a phone can refuse to pay this tax;

○ most telephone companies have indicated that refusal to pay this tax will not result in interruption of your phone service;

○ the monthly refusal of a small amount of money creates a thorny collection problem for the Internal Revenue Service.

WHAT HAPPENS TO TELEPHONE TAX REFUSERS?

Over two thousand people in all parts of the country are currently refusing to pay this war tax. In virtually every case telephone companies have assured the refusers that their telephone service will not be interrupted.

The phone companies usually treat refusal as a matter between the individual and the government. In some cases they have even called to remind a customer that on the bill he has just paid he has forgotten to refuse the tax.

At some point the phone companies notify the Internal Revenue Service that the tax is not being paid. The IRS then sends the refuser a claim for the unpaid taxes (form L-45). He is offered an opportunity for a conference with representatives of IRS. If the refuser still has not paid up, another form (17-A) is sent after which IRS can proceed to take the amount owed plus 6% per year interest fro the refuser's bank account. Only in a fe cases has IRS actually carried the case to thi final step.

See back panel for possible but unlikel legal consequences of telephone tax refusal.

Please fill out and return to WRL, 5 Beekma Street, Room 1025, New York City 1003

Because of American military action in Viet-nam I am deducting the Federal tax from m telephone bill payments.

Signed________________________

Date________________________

☐ You may make my name public as a participant in this action.

☐ Please keep my name in confidence.

Name________________________
(please print)

Address________________________

____
Zip

☐ Please send more copies of this leaflet (price: $1.50/100; $10/1000)

☐ Please send me 12 cards explaining my position to the telephone company suitable for enclosure with bill payments. (Price: 50¢ for 12)

☐ Enclosed is $______for a subscription to WIN magazine ($2 for 6-month trial sub; $5 for 1 year).

☐ Enclosed is my contribution of $______ for the on-going work of the WRL.

☐ Please send more information about the War Resisters League.

draft help

if you've
got problems
with the
draft...

if you're
wondering
what to do
about the
service...

if you're
AWOL -
or thinking
about it...

we can let you know your rights and choices.
and if you're in trouble, maybe we can help you.

3684 18th st.

across dolores from mission high

monday thru saturday 9-5 863-0775

CH DIRECTIONS PRESS

Resistance:

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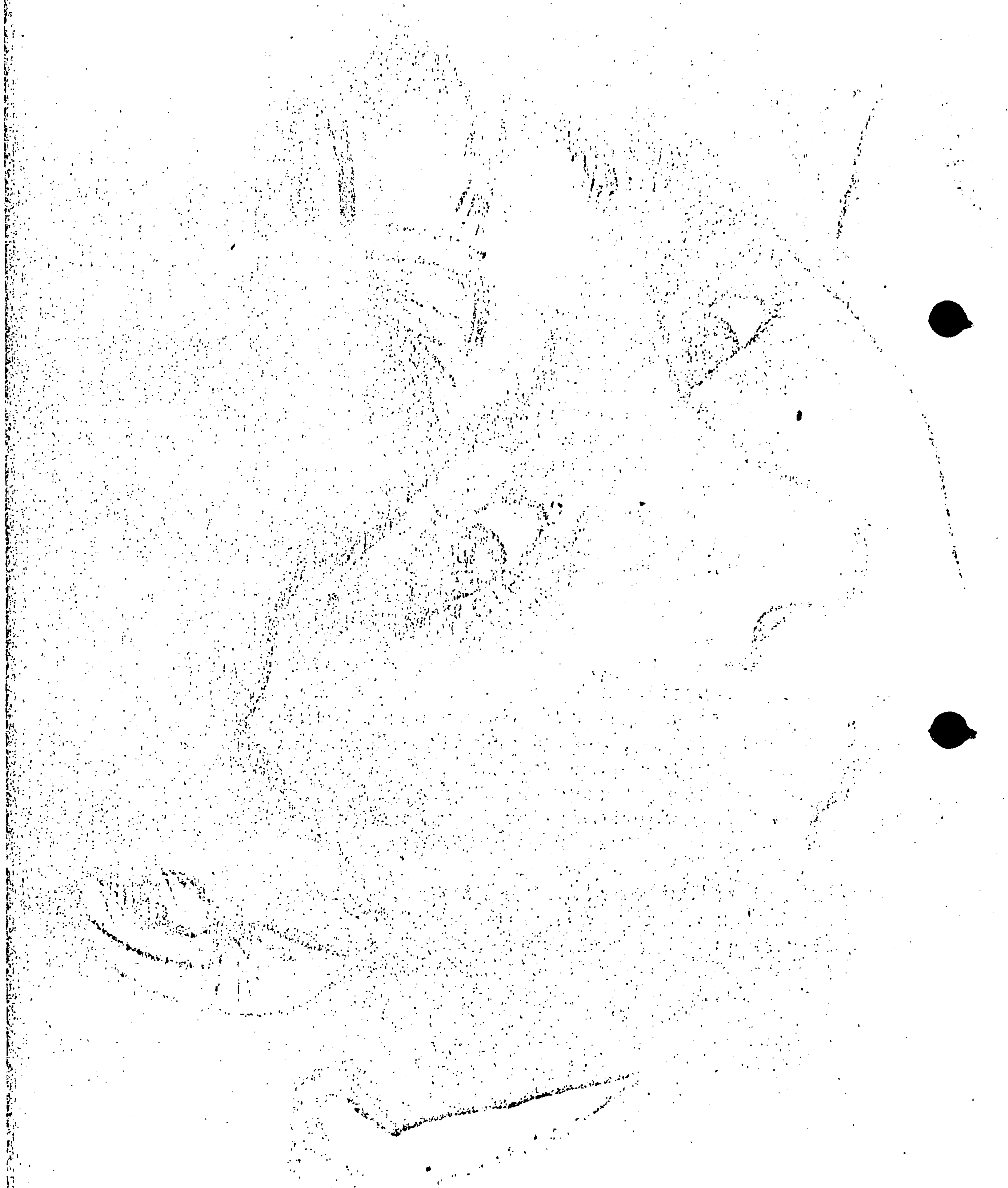


The Resistance is a national movement which aims at undermining the Selective Service System by taking the position of complete and open noncooperation with the draft. Its origins can be attributed to the highly publicized draft card burnings at the April 15th Mobilization in New York, and to the determination of a number of students on the West Coast, principally at Stanford and Berkeley, to channel individual acts of noncooperation into a politically effective movement against the war and the draft. The Resistance carried out its first nationwide action on October 16, 1967, when approximately 1400 young men in nearly thirty cities across the United States and in several European cities returned their draft cards to federal officials and announced publicly that they would no longer cooperate in any way with Selective Service. On November 16, in Boston and on December 4, throughout the rest of the nation, approximately 600 more resisters turned in draft cards, and close to 1000 men followed suit on April 3. Looking ahead, the momentum of the movement will continue as local groups sponsor their own days of noncooperation and individuals respond at their own pace. Between April 3 and mid-April, Boston had already received more than 40 new cards and the Bay Area had had about 25, most of them coming through individual responses or ad hoc demonstrations which took little or no planning. Another nationwide day of noncooperation is planned for November 14.

* * * * * * *

Ever since the establishment of peacetime conscription in 1948, a small number of conscientious objectors have chosen to go to jail rather than cooperate with Selective Service (or, in certain cases, with military authorities), and the number of such persons has increased significantly since the Vietnam war became a major national issue. David Mitchell, the Fort Hood Three, and Ron Lockman are only the most celebrated examples of a trend that has accelerated rapidly in recent years. With few exceptions, however, these cases have been individual acts of conscience, with little thought or hope of political effectiveness. The Resistance stands in this tradition of conscientious noncooperation, but as a movement it aims at political effectiveness and it is based upon a radical critique of American society and foreign policy. The Resistance national statement for October 16 declared our refusal to cooperate in any way with Selective Service "because it is an integral part of a system that pursues a brutal war in Southeast Asia, that actively opposes attempts at social revolution in the underdeveloped world, that exploits the black people of America, that maintains institutions over which ordinary citizens exercise virtually no control."

A footnote on community: Many Resistance members are deeply concerned with the formation of community, and in some instances our common commitment is leading to the development of strong communal bonds. For at least two reasons this must continue to be a central concern. First, it would be impossible for most of us to face up to the tasks ahead, particularly the prospect of prison, were it not for the strength which derived from the experience of community. The Palo Alto Resistance, which has revolved around the life of a remarkable intentional community for more than a year now, is the clearest and most formal achievement of the community we seek. But, in less formal ways, the same patterns of interdependence are emerging elsewhere.

Secondly, the formation of community may bear an essential relationship to the shape of the future. Already, after only a few years of existence, the radical movement of the 1960's stands in danger of being consumed by its alienation from--and, in many cases, its hatred of--the old order. History demonstrates the paradoxical fact that those who are most intense in their desire for a freer and more humane order often fall victim to the dehumanizing aspects of their struggle. If radicals are to remain faithful to their own values, then they must create mechanisms in which those values can not only be expressed but also *experienced* in the present. As Richard Shaull comments in his essay in *Containment and Change*, "the shape of the new order becomes most clear, not through the definition of a set of ideals, but in a living community which expresses and at the same time points to a new reality of social existence, and provides a laboratory in which its diverse aspects can be experimentally worked out."

In the context of America 1968, it is possible to assert that the most *political* option before us is the act wherein thousands of young people reclaim possession of their lives from a System which seeks to manipulate those lives for the purposes of death and repression. Many of us are beginning to recognize that peace is more than a function of government; it is a way of life that must begin with ourselves, our relationships, and our communities. The formation of community grows out of that recognition, and it does not serve as a substitute for engagement. Rather the experience of community sustains us in the political struggle which must be waged relentlessly if we are to make America safe for the world. We urge you to join us, brothers. It's your struggle too!

recruitment function, for its success in this realm is contingent only upon its ability to fill a fairly small quota every month, drawn largely from among young men who are far less likely than students to have developed an intellectual and political critique of the American way of exploitation.

Manpower control, however, is quite another matter, for here the quota is every young man in the U.S. who has not served in the armed forces. Success in this realm may be contingent only upon its ability of the System to control virtually all of these young men--its ability to force them to carry a draft card, accept classification, and allow themselves to be channeled in directions which Selective Service's elite defines as in the national interest.

The achievement of a deferment, by whatever means, preserves individuals from having to choose between the army, prison, or exile. It may be possible, through agressive counselling, to win deferments for many young men now presently quite unaware of the many ways to "beat the draft." But it is ludicrous to think that such an approach constitutes an effective draft resistance movement. For the System has a vast and continually growing reservoir of manpower upon which to draw. In the area of manpower control, however, the potential success is relative not to the number of enlistees, the ever expanding number of registrants, or the manpower needs of the military at any given time. It is relative only to the ability of the System to absorb and effectively contain "x" number of open noncooperators without placing undue strains upon the judicial and prison machinery of the federal government and without raising urgent political questions about the draft and the militaristic foreign policy for which it forms a key foundation stone.

In short, the Selective Service System is able to perform one of its primary functions only because large numbers of young men who find the norms and functions of that System intolerable are willing, in however minimal a way, to acquiesce in its dictates. Our refusal to acquiesce in that System's dictates might well expose the power of Selective Service as illusory.

To seek to expose that power as illusory, however, forces us to face the risk of a jail sentence of up to five years and a fine of up to $10,000. We in the Resistance recognize that the moral integrity and the political effectiveness of our position are based entirely upon our willingness to face up to that threat and to see our confrontation through to its logical conclusion. Few, if any, of us want to go to prison; but do the most frequently suggested alternatives have any political content? Obviously one can play no role in the political struggle in America from the sanctuary of Canada. And while there are perhaps those who could operate effectively from the "underground," it is undeniable that as soon as a movement operating from such a posture achieved any effectiveness, the government would choose to expose and destroy it through its own elaborate "underground" apparatus. For, regrettably, the U. S. Government has amassed a wealth of experience in the game of espionage, infiltration, and subversion.

It is important to deal with the risk of prison in a realistic perspective. In the recent past the average prison sentence for noncooperation has been between two and three years, and whatever the length of a sentence, one becomes eligible for parole after serving one-third of his time. Thus, while it is essential to avoid romantic illusions about prison, grim visions of "rotting in jail" may be based upon an equally grotesque romanticism. Likewise, it might be naive to assume the government will not be able to meet the increased demand for prison facilities.

The risk of prison must also be weighed in the context of a war in Vietnam which has already inflicted enormous suffering upon the Vietnamese people and which continues to escalate toward an ever more grim crescendo, as well as in the context of the future "Vietnams" which are the inevitable fruits of a policy of neo-imperialism and counterrevolution. Moreover, it is important that we recognize the threat of jail for what it is-- a weapon which channels and demoralizes us so that the System may continue to function unimpaired. When thousands of us declare with our lives that we will not be cowed by this threat, the power of this weapon is to some extent blunted and the foundations of the System are further eroded. It is foolish to underestimate the power of one's adversary, but in the case of Selective Service we must recognize that the basis of its power is our acquiescence, and our refusal to acquiesce exposes the System's acute vulnerability.

Critics of the Resistance argue that it is impossible to organize an effective movement when all of its organizers are in jail. This charge belies too static a conception of our situation. Of course, if all the members of the Resistance could be jailed quickly, it might be possible to destroy the movement by that means. On the other hand, the publicity derived from such large-scale repression might, as the Justice Department well knows, serve only to crystallize support for the Resistance. Thus, at the moment, the government is following a policy of selective respression, as is evident in the recent indictments of Spock, Coffin, Raskin, Ferber, and Goodman in Boston and the unprecedented speed with which David Harris was indicted after refusing induction in Oakland on January 17. Whatever the long-term implications of these indictments, in the short run they have served as an impetus to the growth of the movement. Thousands of people across the country have come foreward to establish or further underline their complicity with young men resisting the draft. And in Boston, rather spontaneously, twenty-five men turned in draft cards at a worship service following the arraignment of the five "conspirators" on January 29. The government's decision to prosecute such figures as Benjamin Spock and William Sloane Coffin, and the likelihood that it will indict other persons of national reputation in the near future, may well play an indispensable role in raising the vital issues at stake and in broadening our base of support.

But whatever the government's response, the slowness of the judicial process assures that many of us will remain free to organize for many months. And we are confident that as the Resistance grows, new leadership will emerge to carry on the organizational work. For in a movement which seeks to draw upon the energy, idealism, and abilities of students and other young people, those who regard themselves as irreplaceable organizers are clearly suffering from a self-delusive sense of their own importance.

In the final analysis, our response to America's pattern of repression and stagnation must derive from a careful analysis of our strength relative to that of the institutions we seek to change and undermine. The last few years, culminating in the Detroit rebellion of 1967, suggest that the United States has an enormous capacity to absorb, contain, and assimilate itself to violent activity. In fact it may be that in the major industrial powers of the West, particularly the United States, the preponderance of military power and technological resources in the hands of the state threatens to reduce the right of revolution, traditionally the final expression of popular will and power, to an exercise in suicide. In this context, it is important to abandon hackneyed cliches and traditional notions about revolution and to concentrate instead upon an effective use of our limited resources. The Resistance, however revolutionary the aspirations of some of its adherents, seems to be on solid ground in its application of intense pressure at the Selective Service System's most vulnerable point. If this pressure can be joined to the growing base of opposition to the Vietnam war and to the militarization of our national way of life, then there is some hope of bringing about significant changes in our pattern of values, priorities, and institutions.

* * * * * *

Ultimately, the movement must be judged not merely by its rhetoric, but by the accuracy of its analysis and by its ability to mobilize young men for a meaningful and potentially successful confrontation with Selective Service. A useful means for analyzing the nature and functions of Selective Service is the pamphlet entitled Channeling, an official memorandum issued in July 1965. Channeling makes it clear that the purpose of the System is not only manpower recruitment for military needs but a far-reaching program of manpower control as well. By means of what the pamphlet eupehmisitically calls "channeling," "pressurized guidance," and in a less cautious moment, the "club of induction," the National Security and the national director of Selective Service seek to direct the lives of American young men into institutions and vocations which it defines as in "the national interest." In speaking of the circumstantial climate in which the System forces students to make decisions about their future, Channeling comments:

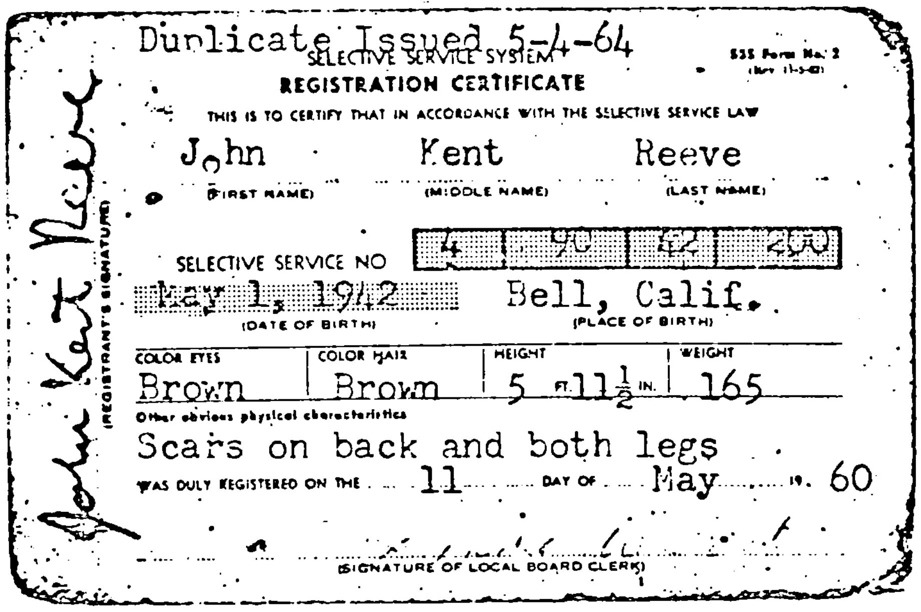
> Throughout his career as a student the pressure--the threat of loss of deferment--continues. It continues with equal intensity after graduation . . . . He is impelled to pursue his skill rather than embark upon some less important enterprise and is encouraged to apply his skill in an essential activity in the national interest. The loss of deferred status is the consequence for the individual who has acquired the skill and either does not use it or uses it in a nonessential activity.

With considerable self-satisfaction, the author of the pamphlet concludes that "the psychology of granting wide choice under pressure to take action is the American or indirect way of achieving what is done by direction in foreign countries where choice is not permitted."

It is becoming more and more clear that the System's definition of the national interest is dangerous and reactionary, and that channeling constitutes an intolerable violation of the freedom and integrity of those whom it seeks to control. For these and other reasons, many of us are no longer willing to recognize the authority of Selective Service, but the question of how to undermine the power of that System is too often joined with little or no reference to the points at which the System is nost vulnerable to resistance.

For purposes of strategy, it is vitally important to distinguish between the System's two major functions: manpower recruitment and manpower control. In the foreseeable future it is probably not within the power of the draft resistance movement to impede Selective Service's ability to carry out successfully its manpower

REGISTER?



Duplicate Issued 5-4-64

SELECTIVE SERVICE SYSTEM

SSS Form No. 2
(Rev. 11-5-[illegible])

REGISTRATION CERTIFICATE

THIS IS TO CERTIFY THAT IN ACCORDANCE WITH THE SELECTIVE SERVICE LAW

John Kent Reeve
(FIRST NAME) (MIDDLE NAME) (LAST NAME)

SELECTIVE SERVICE NO 4 90 42 200

May 1, 1942 Bell, Calif.
(DATE OF BIRTH) (PLACE OF BIRTH)

COLOR EYES	COLOR HAIR	HEIGHT	WEIGHT
Brown	Brown	5 FT. 11½ IN.	165

Other obvious physical characteristics
Scars on back and both legs

WAS DULY REGISTERED ON THE 11 DAY OF May 19 60

(SIGNATURE OF LOCAL BOARD CLERK)

John Kent Reeve
(REGISTRANT'S SIGNATURE)

Are you a male high school student 16 or 17 years old? Have you thought at all about the draft and the military, or is that less than an expedient issue? Have you related at all to the close reality of the Viet Nam war, or is that just another discussion topic? Maybe you have your eyes on college or some other Selective Service deferment, and you feel there is no need for concern. When you turn 18, will you sign for your draft card believing that such an action indicates no commitment or involvement on your part?

Right now is the best time to learn something about the role of the Selective Service System in our society. To register with your draft board, first of all, is to render cooperation to the system that is responsible for the lives of thousands of oppressed people all over the world. You would allow yourself to be manipulated into the position which that system has proscribed for you, a concept called "channeling". Channeling, by the Selective Service System's own definition, is the means by which the government appropriates manpower in the areas which it deems necessary and desireable for its own purposes. It clearly suppresses your freedom of self-determination, your freedom of choice (which is the basic precept of democracy), especially for you young men in minority groups who cannot as easily procure deferments. By using the threat of induction, the system causes you to seek deferments which are offered by the system only in areas which the government sees as being necessary for the national interests, such as universities, employment in national defense organizations, hospital work, etc. You cannot freely and naturally make a choice in determining your own future because of this threat. Fear forces you to decide your future within a limited area. Many young graduates would prefer not to go straight on to college, but would rather take it easy for a while, to travel, work, or do something else. Fear of induction forces them into school unwillingly, thus endangering their own values and goals of higher education.

Then, obviously, if you do register, you are at any time eligible for induction into the Armed Forces, with almost complete disregard for your own personal and moral beliefs. When you agree to carry a draft card, you have virtually expressed your willingness to be drafted into the Army (or Marine Corps) for two years and partake in its vast amount of atrocities and destructive activities. By saying "Yes" to the SSS, you have said "Yes" to all of America's military endeavors and policies, including the napalm butchering of women, children, and their homes in Viet Nam.

The war in Viet Nam and the American economic-military intervention in South America is tragic. There is no telling where it will stop. The

rising tide of innocent blood is staining all of our hands and is crying pitifully to open our blinded eyes and buried consciences. We all have a responsibility, first to ourselves, our own consciences, and secondly, to our brothers all over the world. The time has come for us to say "No" to our present state of negativity, and say "Yes" to life and to the beauty we know and deserve.

If we can see that war is wrong, immoral, and unnecessary; if we can see that the undefined fear and hate of "Communism" is invalid, and that men can and should deal rationally with each other without senseless violence; then we have to start non-cooperating with the system whose values and assumptions are tearing our world apart.

If you can understand these things, and realize that someday you will have to decide one way or the other in regard to your relationship to militarism, then you should know that the best point in time to say "No", if you should ultimately choose that direction, is at the time you turn 18. It is the best opportunity for you to manifest your dissent to the evils of our society. Legally, at present, any refusal to cooperate with SSS is a federal offense and carries a maximum penalty of five years in prison and $10,000 fine. However, policies now exixting show that non-registrants are receiving the least amount of time. In the San Francisco area, non-registrants have been averaging 18 month sentences in minimum security prisons. Those who refuse induction are getting 3 to 3½ years, and those who desert the militery are oftentimes getting punishment totally out of proportion to the nature of their crime.

We all must at some time decide on this question. We all have a conscience, we all have a human right and dignity. Can you kill, slaughter, maim, destroy? Can you let all this go on? Can you go on ignoring the dehumanization, the pain and the agony you know exists needlessly in our world? What kind of man are you? There is an alternative to membership in the draft club- membership in the fraternity of mankind. Refuse to register- agree to live in the light of brotherhood!

Peace and Love,

Steve Davis

Steve Davis
United States Marine Corps, Resigned

For further information and counseling:

THE RESISTANCE

724 N. Marengo
Pasadena, Calif.
449-8228

2819 W. Francis Ave.
Los Angeles, Calif.
838-3511

"The first step in the procurement of military manpower is registration."

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> "...it shall be the duty of every male citizen of the United States...who shall have attained the eighteenth anniversary of the day of his birth... to present himself for and submit to registration under the provisions of Section Three of the Military Selective Service Act of 1967."

your eighteenth birthday is an important time.
it's a time when you have a choice.
you can choose to celebrate life
or you can celebrate death.
"celebrate death?"
"why?"
yes, why...when at eighteen there is so much of life to celebrate, when things seem just to be beginning. why then think about death, why think about killing, why think about war?
the selective service system assumes that you won't think about these things and that you'll register for the draft without considering these questions of life and death.
we are asking that you, please, think about these things.
think about
whether you wish to spend two years of your life in the army;
whether you would prefer to take a year or two off before continuing your education to travel around, to explore, to think about things;
whether you think it's fair for the guys who can't afford to go on to college or choose not to to be the first ones to go off to be killed;
whether you think american guys should be fighting in vietnam;
whether you think war is any way to settle disputes;
whether you wish to be trained as a killer;
whether you really think you could kill;
whether you want to use your own life to destroy or to help build a community of peace, brotherhood and joy.
these are heavy things to think about, especially now, but they are really very important for when you register for the draft you are saying, "sure i think it's ok to kill. sure i think it's ok to be fighting in vietnam. sure i think it's ok for the poorer kids to be called and killed first. sure i think it's ok for me to be using my life for war."

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are you really sure that you want to say these things?
if you're not then we ask that you think about the possibility of refusing to register for the draft.
we ask that you think about the possibility of joining the growing community of young men in the resistance who in saying "no" to the draft are saying "yes" to change, to life.
by our non-cooperation with the draft and with our lives we are attempting to affirm our brotherhood, attempting to discover new ways of learning, new ways of living with one another, attempting to create a community of gentleness and love.
come help us create this community.
before your eighteenth birthday learn about the draft.
think hard about non-registration.
why use a birthday of your own to celebrate death?
you could right now begin a life long celebration of life.
please, think about the choice.
and perhaps

Join us...

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General Lewis Hershey
Washington, D.C.

Dear General Hershey:

On April 3, 1968 I stood with my brothers to acknowledge my non-cooperation with your Selective Service System. I sent you a short note telling you of my decision not to register. I'm writing you now to elaborate on it.

The reason I will not cooperate with you is because I believe that I have a different feeling for mankind than you. I believe that all men are equal and have the right to lead their own lives. We, as Americans, have no right to meddle in the affairs of foreign countries, although I do realize that to remain as the richest and most powerful nation on earth requires the exploitation of other people. This is where you and I probably differ most, for I feel that it is too late in time for there to be a most powerful nation. Futhermore, the only people who benefit from this exploitation are the rich and the upper middle class while the poor remain poor and are used in your "conflicts."

You use such terms as "national defense" to excuse your actions..."defense"...against what? I have not heard of any acts of aggression against the people of the United States.

The revolutionary movements around the world are not out to harm my way of life. There sole purpose is to bring a better life to their people.

I refuse to help you fight these people. They are not out to control me, as you are with your Selective Service System.

It is a sorry thing that people do not see this, but rather go on believing that if they do not serve in the military "communists" will soon be climbing through their backyards or killing innocent people in foreign countries. Others do not want to be inducted, but feel that they must submit to it because they are ordered to do so.

You offer the alternative classification of Conscientious Objector for the person who will not go in because of beliefs

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like mine. For the unaccepted C.O. the alternatives that exist include flunking your physical examination or leaving the country. These alternatives stand between me and freedom for in getting a C.O. or 4F deferment I might be out of the fire, but I would have done nothing to extingush it so others wouldn't be burned.

With this in mind, I decided not to help perpetuate the Selective Service System by joining it. For my non-cooperation I realize that I might be put in jail, but it is better to have my body imprisoned with a free mind than to have an imprisoned mind and body.

In Peace and Freedom,
Andrew Detsch
Portola Valley, California
Pacific High School

I want to be left alone. I'm tired of being threatened and just want to live in peace. Jail might be the only peaceful place around. I remember when we used to play Monopoly and somebody got all the houses and hotels and was sucking money out of me that the best place to be was in jail. Otherwise, I'd lose the game.

I want to explain my reasons for refusing to cooperate with the Selective Service System.

The Selective Service System demands service from every man for at least two years of his life. It calls this service "in the national interest." The main purpose of the System is to raise fighting men and to control the activities of men in the United States. The Poor are inducted, and students and the Rich are forced to go to school or be inducted as well. The Selective Service System has good reason for not inducting students and the Rich, for students are needed to build better weaponsand to keep the war economy going. The Poor are offered jobs in the army, and almost cannot afford to resist. They are threatened with economic destruction. The only way anyone can escape direct control is to resist by going to jail.

I would rather go to jail than to Canada because I want to be able to travel freely after my release. If I had decided to go to Canada I possibly would not have been able to return to

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the United States or any country with a draft for the rest of my life. Permanent self-exile is much worse than temporary imprisonment.

I feel conscription is an evil even when not connected with war. It seems though, that not only is conscription connected with war, but that wars are made so easy with an available peacetime draft that that very draft itself is instrumental in causing war. Generals repeatedly warn against a volunteer army because they know that only a few would volunteer for a war involving no attack on the United States. We are being used as human chessmen in their insane game of war.

The Conscientious Objection deferment is as much a part of their game as anything else. Obviously, men opposed to war would just disturb the military if "allowed" to join. Therefore, the military reaches an agreement with the objector that neither will cause the other trouble. Why is it that people have been reclassified for just attending peace marches? It is because they spoke out an gave the military trouble. The draft has consistently been used as punishment.

"Draft Chief Hershey, asked if a declaration of war would ease his task of inducting youths, says: "We get along very nicely conducting war without it; we don't even have to have enemies-we kill our friends."--Wall Street Journal, 3/15/68

To quote from John Wells, who is now in an army stockade for refusing to wear his uniform or further cooperate with the army: "...it is not the case that I desire to corner you, so that you have no choice but to punish me. If I were in that position to make requests I would only ask one thing of the army: that I be left alone. My principal purpose in life is not to make your life difficult; my fondest wish is to be left alone in peace so that I may enjoy my life, complete my studies and become a teacher...To the principles and resolutions set down here, I now pledge my life, my fortune, and my sacred honor."

A lady named Mrs. Head has worked at my draft board for twenty years. I went in before my eighteenth birthday and she told me to come back when I was eighteen. I didn't and I FEEL GOOD.

Jeffrey Mertens
Berkeley, California
Berkeley High School

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i sing of Olaf glad and big
whose warmest heart recoiled at war:
a conscientious object-or

his wellbeloved colonel (trig
westpointer most succinctly bred)
took erring Olaf soon in hand;
but-though an host of overjoyed
noncoms (first knocking on the head
him) do through icy waters roll
that helplessness which others stroke
with brushes recently employed
anent this muddy toiletbowl,
while kindred intellects evoke
allegience per blunt instruments-
Olaf (being to all intents
a corpse and wanting any rag
upon what God unto him gave)
responds, without getting annoyed
"I will not kiss your fucking flag."

straightway the silver bird looked grave
(departing hurriedly to shave)

but-though all kinds of officers
(a yearning nation's blueeyed pride)
their passive prey did kick and curse
until for wear their clarion
voices and boots were much the worse,
and egged the firstclassprivates on
his rectum wickedly to tease
by means of skillfully applied
bayonets roasted hot with heat-
Olaf (upon what were once knees)
does almost ceaselessly repeat
"there is some shit I will not eat"

our president, being of which
assertions duly notified
threw the yellowsonofabitch
into a dungeon, where he died

Christ (of His mercy infinite)
i pray to see; and Olaf, too
preponderatingly because
unless statistics lie he was
more brave than me: more blond than you.

e.e. cummings

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Seventh of May, A.D. 1968

To The Eight Human Beings Calling Themselves Local Board 62
And Any Others It May Concern, Within Or Without The System:

God Bless:

Some weeks ago I wrote to Lyndon Johnson informing him that I had not registered for the draft. I gave him reasons for my inaction, and asked him to resign. Ten days later he announced he would not run again. With hopes that you will join us in similar courses of action I write to you now and ask that you stop sending men off to die and to kill. You don't have to do it. Then, you will be happy as I am happy...doing the right thing, inspiring not inducting.

You do not understand that you are doing evil because thousands of young men cooperate with you. They are afraid of the army and of jail and do not wish to offend you.

I know that I could never serve in the army. If my heart lacked the love, my mind would be too healthy to tolerate it. I am not afraid of jail for I have realized that the important thing is to use time beautifully regardless of where. You and your cooperators do not realize this for you spend your time foolishly playing fear games that you would rather not play, and that you do not have to play.

You believe in threatening, jailing, and killing your enemies, foreign or domestic so that they will not threaten, jail, or kill you. Give up this belief. Men are happiest when they are nice to one another. I am not your enemy, I do not wish to threaten, jail, or kill you. I'm trying to live my own life. I do not object to spending two years serving my country. I hope to spend my entire life serving it. I do object to cooperating with you, just as I would object to cooperating with any enslavers and murderers.

I want to change your hearts; I want to change your heads. I will go to jail if that is what it takes. I would like you to think about this: if the only place Local Board 62 can find to put an Honor Roll student who is following his conscience is in jail than something is wrong. If Local Board 62 sends unwilling human beings to kill other human beings unwilling to be killed

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then Local Board 62 is a nightmare. You are men. I want you to wake up now.

I will give you no information that will help you register or classify me. I have no time for that. There are too many receptive young people I must speak with, and many beautiful things to enjoy before I go to jail, but I do have a gift for you, something given me by the example of many others- courage. I hereby encourage you to break the Universal Military Training Act as many times as you can.

TAKE COURAGE AND GIVE IT TO OTHERS

I get depressed, and I wish I didn't have to go, but I always carry around a crucifix to remind me how the universe is built. It's very impressive.

Yours Truly,
Jonathan Christian Bell
Los Altos Hills, California
Los Altos High School

There are from time to time mornings when the world seems to begin anew, when there are visible the effects as of a certain creative energy. ...The world has visibly been recreated in the night. Mornings of creation, I call them. In the midst of these marks of a creative energy while the sun is rising with more than usual splendor, I look back...for the era of this creation, not into the night, but to a dawn for which no man ever rose early enough. A morning which carries us back beyond the Mosaic creation, where cystallizations are fresh and unmelted. It is the poet's hour. Mornings when men are new born, men who have the seeds of life in them.

Henry David Thoreau

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For lack of another acceptable draft alternative I was forced to refuse registration with the Selective Service System on my eighteenth birthday, January twelfth, 1967. As I stood on the brink of the "adult world" I was determined to make this first decision one of purpose and meaning. I was hasseled by the threat of being forced by cooperation with the draft to support the United States military system, as is each young man in America, a system of mass legalized murder and oppression oblivious to world brotherhood and understanding. I considered all the other draft alternatives from Conscientious Objector to fleeing to Canada, but ultimately I was left with no other honest, productive position other than that of resistance.

When I first became involved in the peace movement two years before, I had naturally accepted the Conscientious Objector position. C.O. seemed consistent with my personal beliefs, and the practical path admist the confusion at home and abroad. I was distantly aware of those non-cooperators going to jail, but I couldn't understand where they were at. "Probably they're sick, or masochistic, maybe even insane." But, the two intervening years, the Vietnam War and a look into the Selective Service System changed my mind. I learned that the C.O. classification is used like a safety valve to silence possible opposition to the draft and government policies. Though made in good faith, what accomplishments the CO makes through alternative service work are miniscule considering that the basic problems of the Establishment which are originally responsible for that poverty or poor education, for instance, are ignored. Greed continues to guide our country's policies while the general population remains misinformed and self-centered.

To resist injustice and murder in America today, to non-cooperate with the draft carries the penalty of prison. As witness to these convictions I am now willing to accept the consequences. Those first thoughts of prison frightened me something fierce. Do we ever comprehend that other side of life when we are swept up right in the middle of living? For me that's what a great deal of life was all about. To be alive meant to be free. The act of conscription by the Selective Service System denies each young man in America the freedom of choice. It continues to persist today by its manipulative use of fear. The draft forces us either into the service, with the rationalization that it's in the defense of the country, into staying in school for a deferment, or into dodging the draft.

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On a global scale the United States military attempts to deny the less affluent people of their right to self-determination, as in Vietnam.

I did not enjoy becoming eighteen. I felt pressured by the urgency of time and the weight of the consequences of non-cooperation. I was plagued with self-doubts; doubts as to my judgment of the draft and the war, doubts as to the effectiveness of going to jail. Family and friends who disagreed with my breaking the law questioned my inner motivations. Only later on did I realize that this reaction was only natural. I had lived in a culture, all my life, which attempted to channel me into acceptance of the status quo, not into resistance.

When I was arrested for non-registration the federal government offered me the chance to reconsider, "enthusiastically" suggested many "outs" and finally promised me a CO classification if I registered. But since my eighteenth birthday I have found an increasing feeling of peace within myself. I did make the right decision for me. The self-doubts which I knew have resolved themselves. I revel in the beauty and mystery of human life and wonder how I could have once accepted the idea of conscription. I am impressed by the new clarity and inner strength that we as individuals in the Resistance have found simply by taking the responsibility for our own lives. Our struggle has created a consciousness among our families and within our communities that otherwise would not have existed. I have been blessed with many new beautiful friends. I am thankful that I did take the chance, that I followed my intuition to refuse registration. Though prison looms in my future I have never carried a draft card; my soul will always be free.

Join me, if you can. I am neither sick, nor masochistic nor insane. Well, rather insanely in love with life, with now blooming spring, with laughing eyes and little children; all those things which unite us all together in brotherhood. Come. It is by far the finest thing we can do with our lives.

Christopher Jones
San Francisco, California
Pacific High School

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THE RESISTANCE

NONREGISTRATION...

SAN FRANCISCO
151 Ashbury
San Francisco
752-5134
626-6976

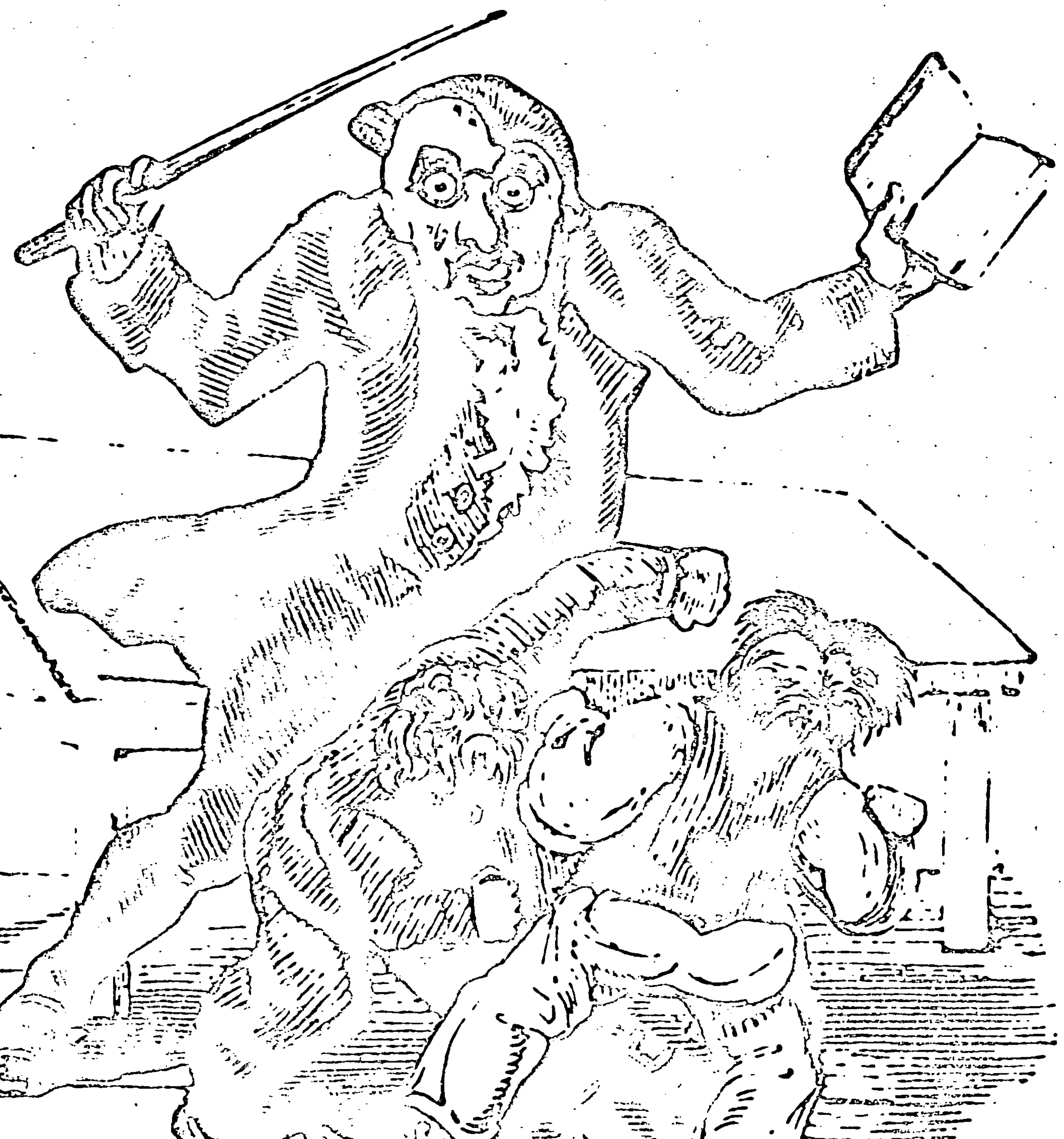
PALO ALTO
424 Lytton Avenue
Palo Alto
327-3108

the resistance
[illegible] guerrero
san francisco, calif. 94110
[illegible]

/c/

0917

rise up



102

GET THE MAN OFF YOUR BACK!

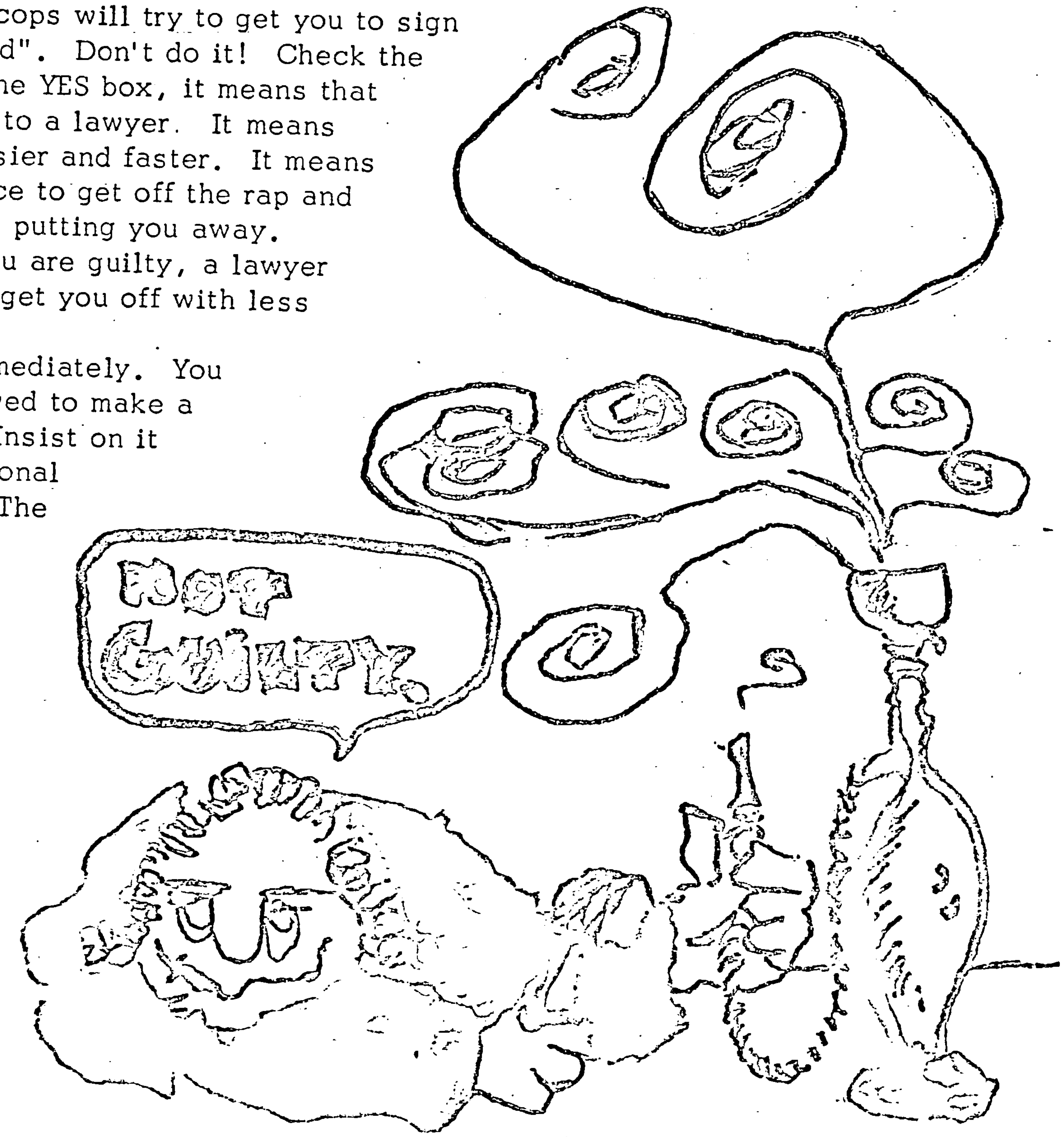
Kids are hassled all the time by teachers, principals, cops, probation officers, and judges We don't have too many rights, but we should use all the ones we've got. The name of the game is "getting the man off your back". Most of the time that means staying real cool and calling a lawyer.

IF YOU ARE QUESTIONNED BY A COP

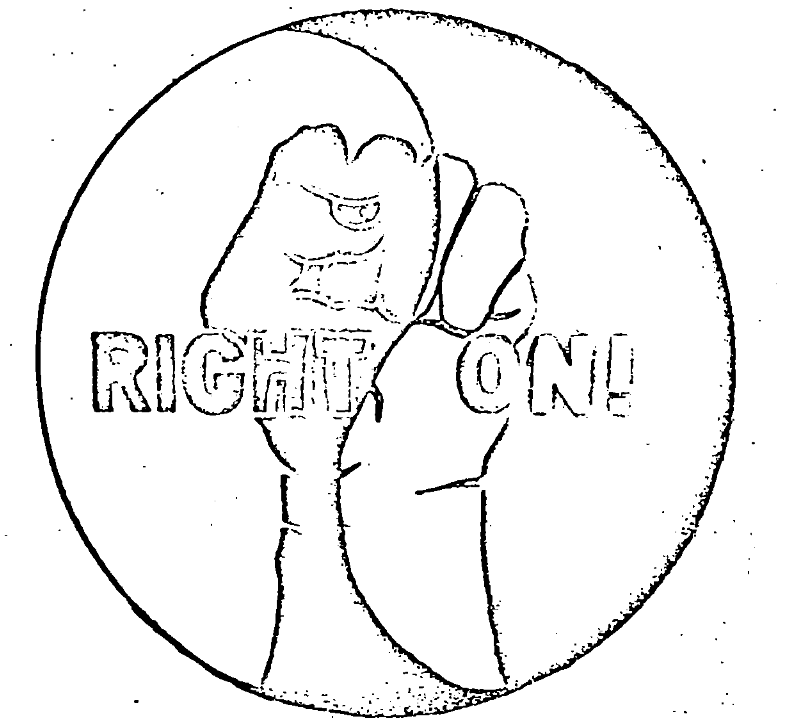
1. Give your name and address or show an I.D. ANYTHING ELSE YOU SAY WILL BE USED AGAINST YOU. You have a constitutional right to refuse to answer all other questions Use it!
2. Be cool. If you run away, fight back, or talk back, you can be charged with resisting arrest. Even if they can't put anything else on you, they can put you away for that.

IF YOU ARE ARRESTED OR HELD

1. Be careful what you say to cops. Anything you say can be used against you.
2. DON'T SIGN ANYTHING WHICH MEANS THAT YOU GIVE UP YOUR RIGHTS. The cops will try to get you to sign a "Specific Warning Card". Don't do it! Check the NO box. If you check the YES box, it means that you give up your rights to a lawyer. It means they can lock you up easier and faster. It means you have less of a chance to get off the rap and they have an easier time putting you away. Even if you know that you are guilty, a lawyer will probably be able to get you off with less time.
3. Ask to call a lawyer immediately. You are supposed to be allowed to make a phone call right away. Insist on it as one of your constitutional rights. Call a lawyer. The cops and the probation officer are supposed to call your parents. The man not let you make a call until you are taken to Juvenile Hall. Keep asking them to let you call until they do.
4. Once you are taken to Juvenile Hall, the probation officer (P.O. is supposed to find out quickly why you were brought there and give you to your parents, guardian, or a relative, unless he can prove that it would be dangerous to let you go. Usually this does not happen. Chances are that you will be held for at least two days.
4. ANYTHING YOU TELL YOUR PROBATION OFFICER CAN BE USED AGAINST YOU AT YOUR HEARING He will write the case against you. You don't have to talk to him unless your lawyer is with you.

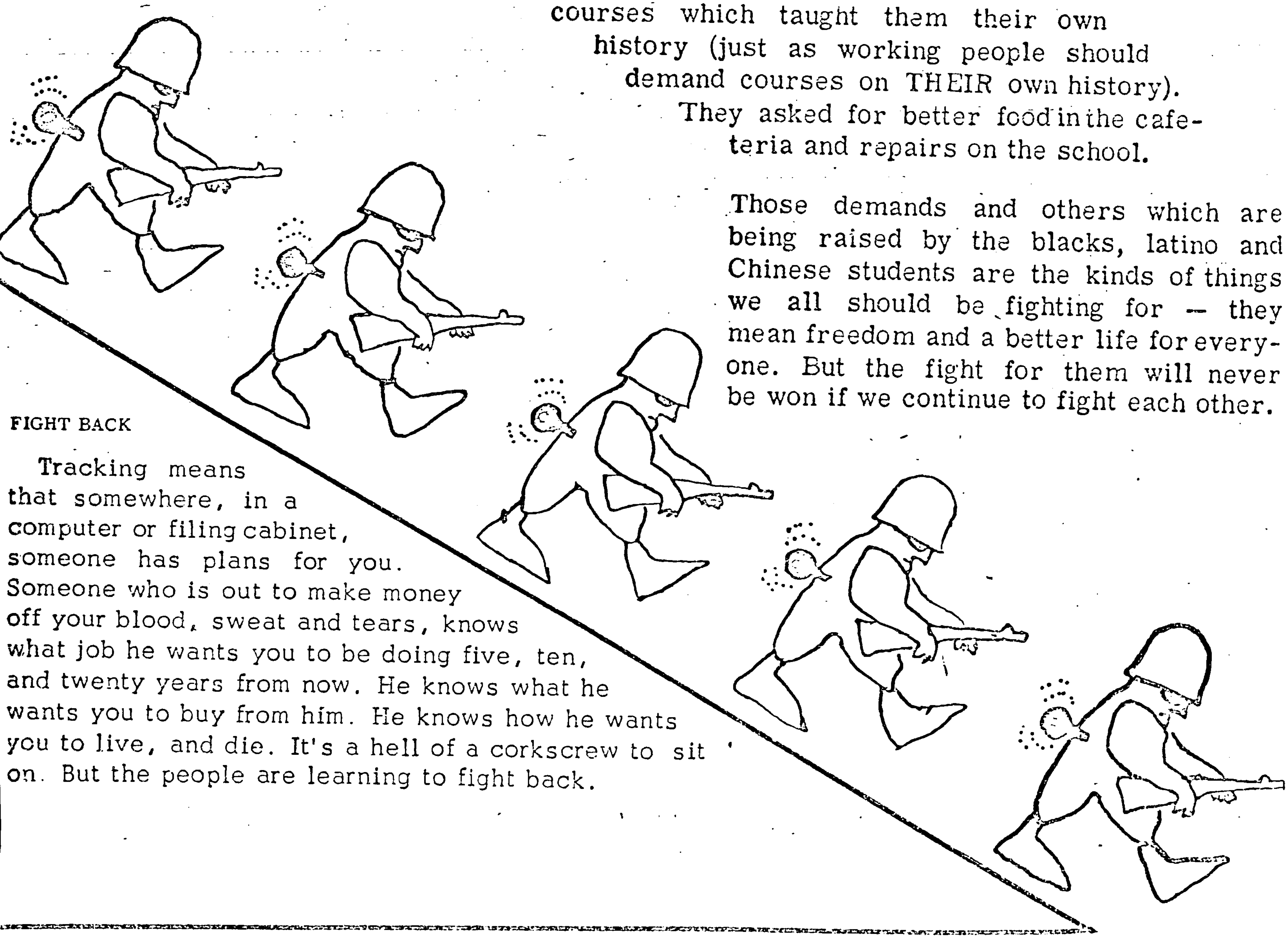


There's a lot of shit flying between black, brown and white kids. That is a drag. Not because fighting is a drag but because it means that we're fighting the wrong people. As long as we fight each other, the people who run things can keep us down where they want us. And let's face it, none of us, (even if we're white) are running things.



The black, latino, and Chinese kids who have gotten together (into BSU's, La Raza, TWLF and the Panthers) and are demanding that things change. They are struggling against the things that keep all of us down. For example, in Mission the blacks and latinos demanded an end to cops in the schools and to the IQ and achievement tests which are stacked against working people. They demanded courses which taught them their own history (just as working people should demand courses on THEIR own history). They asked for better food in the cafeteria and repairs on the school.

Those demands and others which are being raised by the blacks, latino and Chinese students are the kinds of things we all should be fighting for — they mean freedom and a better life for everyone. But the fight for them will never be won if we continue to fight each other.



FIGHT BACK

Tracking means that somewhere, in a computer or filing cabinet, someone has plans for you. Someone who is out to make money off your blood, sweat and tears, knows what job he wants you to be doing five, ten, and twenty years from now. He knows what he wants you to buy from him. He knows how he wants you to live, and die. It's a hell of a corkscrew to sit on. But the people are learning to fight back.

JOIN US!

IF YOU ARE INTERESTED IN STARTING A STUDENT UNION IN YOUR HIGH SCHOOL OR YOU HAVE QUESTIONS ABOUT YOUR LEGAL RIGHTS, WANT TO RAP, OR HAVE OTHER IDEAS ABOUT HOW TO MOVE CALL US!

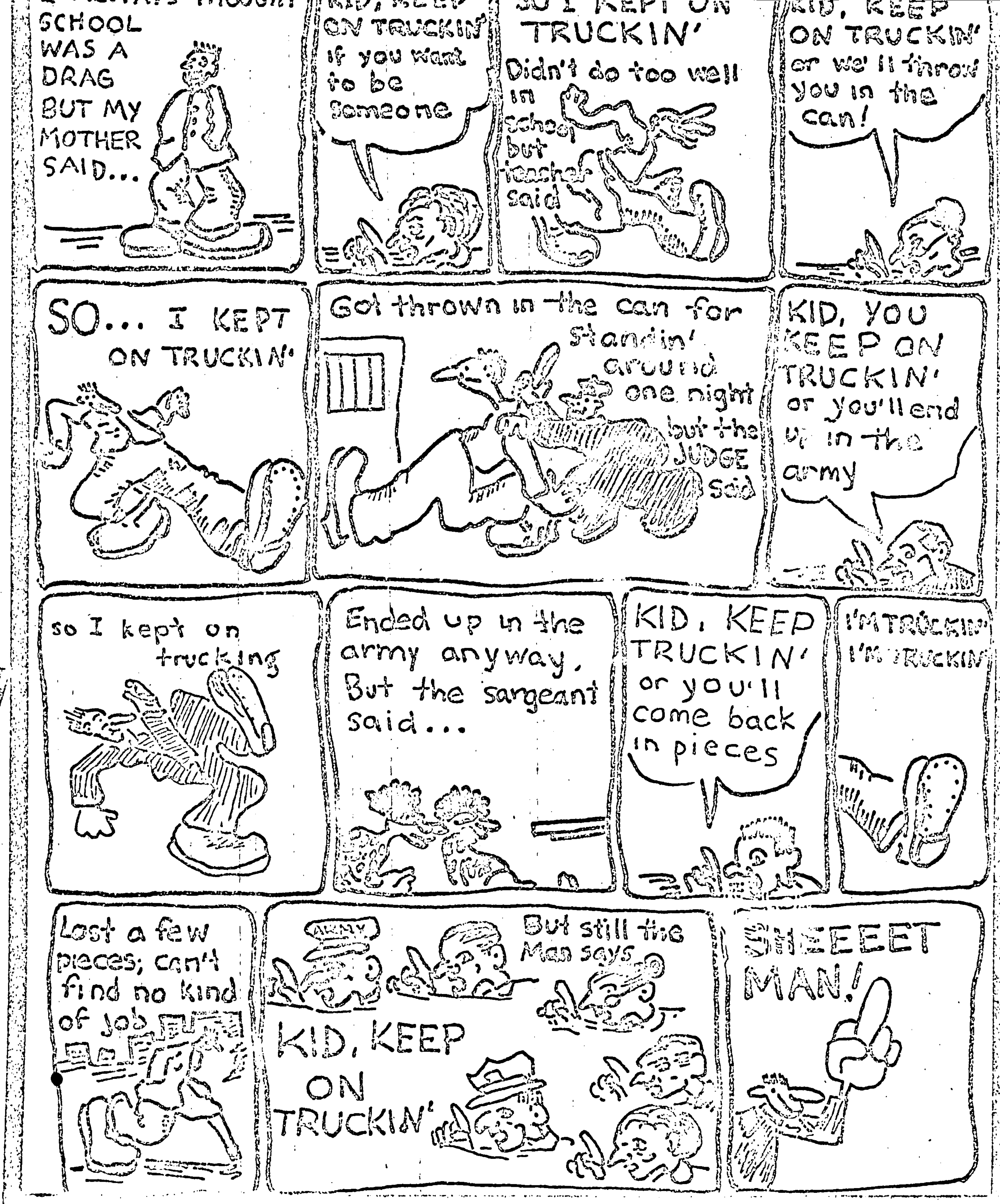
TAKE IT EASY, BROTHERS AND SISTERS, BUT TAKE IT!

YOU'RE CHARGED WITH POSSESION OF MARIJUANA. YOU MAY MAKE JUST ONE PHONE CALL.
PSST PSST PSSST PSST PSST PSST WHISPER WHISPER
WHO ORDERED THE GIANT ANCHOVY, MUSHROOM, PEPPERONI, OLIVE, ONION, SAUSAGE, GREEN PEPPER, & JALAPEÑO ?
PIZZA

For Further Information
CALL-- SDS--
626-1910

ASK FOR:

Bob, Barbara,
Doug, Phoebe
or Jeff.


SCHOOL WAS A DRAG BUT MY MOTHER SAID...
ON TRUCKIN' if you want to be Someone
TRUCKIN' Didn't do too well in School but teacher said
ON TRUCKIN' or we'll throw you in the can!
SO... I KEPT ON TRUCKIN'
Got thrown in the can for Standin' around one night but the JUDGE Said
KID, YOU KEEP ON TRUCKIN' or you'll end up in the army
so I kept on trucking
Ended up in the army anyway, But the sargeant said...
KID, KEEP TRUCKIN' or you'll come back in pieces
I'M TRUCKIN' I'M TRUCKIN'
Lost a few pieces; can't find no kind of job
But still the Man says
ARMY
KID, KEEP ON TRUCKIN'
SHEEEET MAN!

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I HAVE A STICK–I HAVE A STICK!

you should call a lawyer if......

1. You are taken to the police station or juvenile hall.
2. You are told to appear before a probation officer.
3. You have a detention hearing.
4. You have a trial.
5. You are suspended from school for more than 3 days. (You have the right to a conference with the school with your parents and a lawyer there)
6. You are expelled from school. (You have the right to a hearing before the school board. You have the right to have a lawyer with you).

clip & save

FREE LAWYERS

Call: Juvenile Defense 387 3575
Legal Aid 564 0676

e probation officer will probably try to get you to tell him what happened. When he says it will eed things up, he probably means you'll be locked up faster. Usually you should refuse to say ything until you've talked to a lawyer.

DON'T SIGN ANYTHING THAT SAYS THAT YOU GIVE UP YOUR RIGHT TO A LAWYER!

YOU HAVE A DETENTION HEARING

If the probation officer wants you locked up, he will file a paper (petition) against you and ı will have a detention hearing to decide whether or not you should be locked up until your al.

You have a right to a lawyer at the hearing. If you don't have one when it begins, tell the ge you want the hearing put off until you can get one. (You have the right for it to be put off 7 days.)

DON'T LET THEM TALK YOU INTO GOING THROUGH THE HEARING OR THE TRIAL WITHOUT A WYER. Again, they may try to get you to give up your rights (sign a waiver). Don't do it!

Don't admit anything at the hearing unless your lawyer tells you to.

Your parents can help a lot if they aren't totally against you and "want to teach you a lesson". e court thinks of itself as a Big Daddy and is more likely to let you go if they think your parents l "take care of you". (If your parents are against you, a relative or adult friend might be able help).

YOU HAVE A TRIAL (ADJUDICATION AND DISPOSITION HEARING)

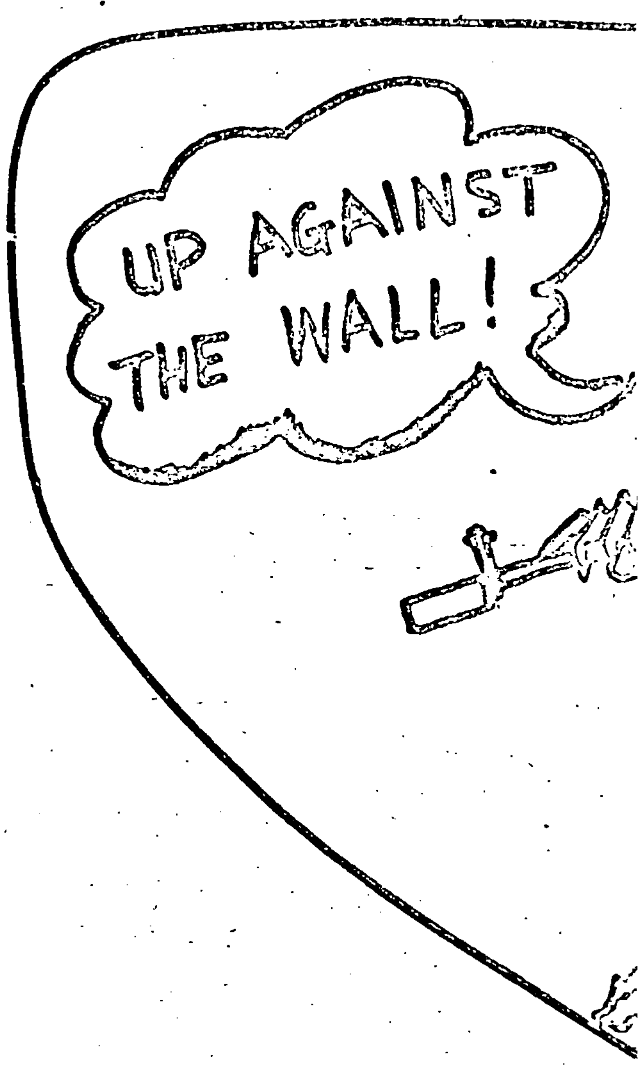
Don't go to trial without a lawyer. If you don't have one when the trial starts, tell the judge ı want it put off until you can get one.

You have a right to witnesses. If you're innocent and you know that other people saw what lly happened, get them to speak for you. Your parents and/or other adults who like you uld be asked to speak for you whether or not you are innocent.

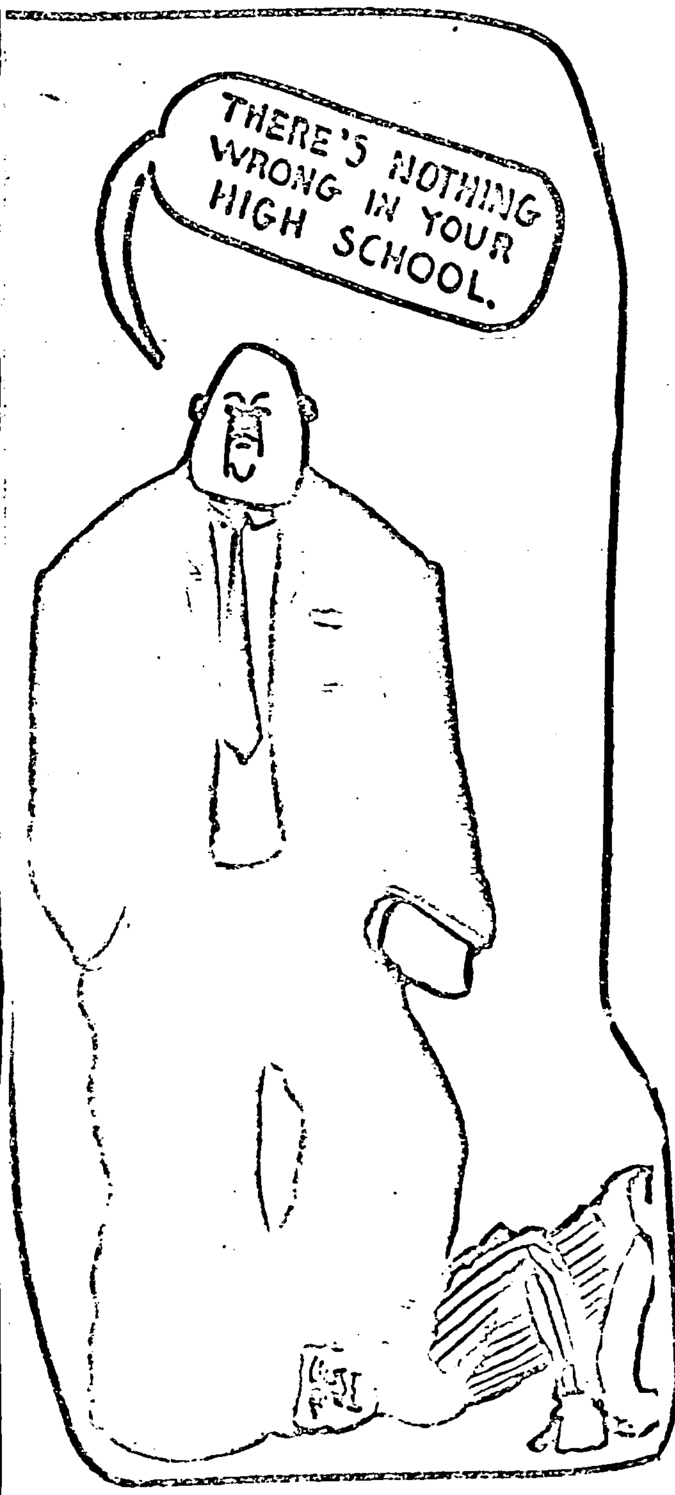
We think that the schools (and the rest of society) are in real bad shape. They're messing most of us over. The only way to change things is for all of us to get together, figure out how we think things should be, and then fight for it. Here are some of the things we think should be changed:

NO TRACKING

1 THE TRACKING SYSTEM IN THE SCHOOLS SHOULD BE ENDED. The tracking system that's in the schools today was made a law in 1960. Because of it, kids are divided into groups and the kids of working people are sent to worse schools than rich people's kids and are guided by counsellors into worse courses which train them for worse jobs. This isn't because working people's kids are dumber, but because the people who run California want their own kids to get the few good jobs and have the power. So they never really give anyone else a chance. A whole lot of kids cut school because they know that the schools really aren't going to do anything for them. Even if you make good grades at Mission, you can't get into Berkeley and you have very little chance of getting into S.F. State. It's easy for most of the kids at Lowell.


UP AGAINST THE WALL!

SCHOOLS SHOULD

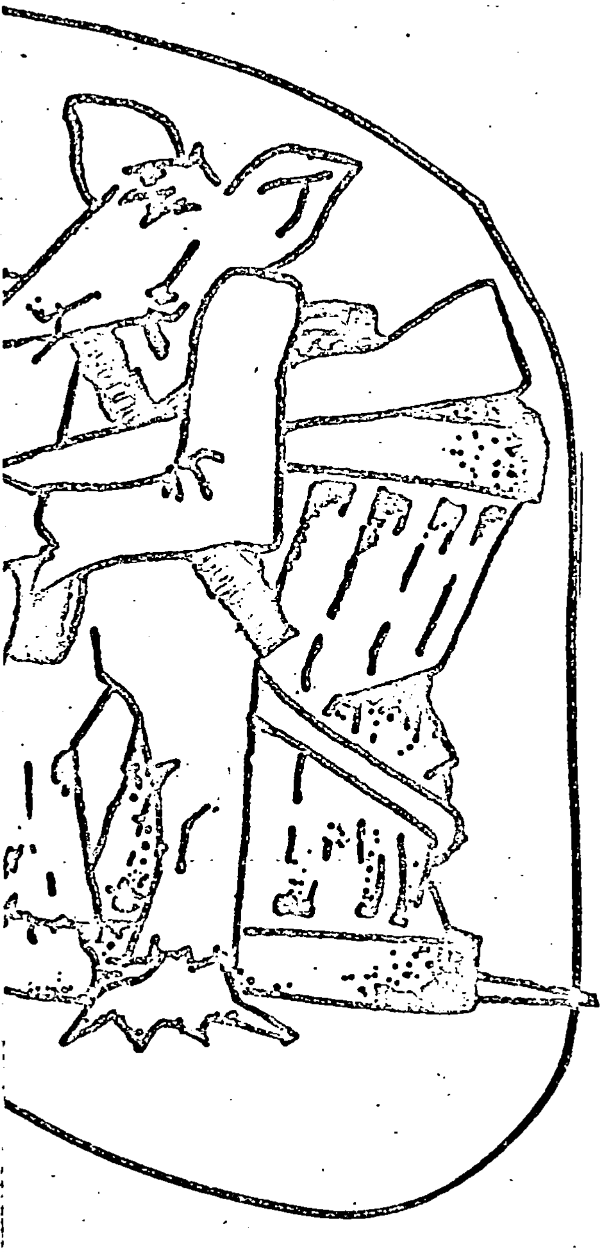

THERE'S NOTHING WRONG IN YOUR HIGH SCHOOL.

NO FLUNK-OUTS OR SUSPENSIONS

2 FLUNK-OUTS AND DISCIPLINARY SUSPENSIONS SHOULD BE ENDED. Most of the time flunk-outs and suspensions are used as part of the tracking system. It's almost always working people's kids who get messed over. They are "bad" (cut school, don't pay attention, talk in class) because they know that being "good" isn't going to get them anywhere. Then they are suspended or flunked out of school and people say it's only because they're no good that they're not on top. Even if you are trying to be "good" and start asking questions about what's being taught you so that you can make the school better, they'll kick you out then, too. This is because the rich people who are on top have got to teach certain things to stay on top. They're afraid that if you begin to question those things, your next action might just be to knock them off the top.

NO GRADES

3 THE GRADING SYSTEM SHOULD BE ENDED. Grades are also a part of the tracking system. You are graded as much for who your parents are as how hard you work or how smart you are. On top of that, grades have nothing to do with learning. They're just a club to keep kids in line ("bad" kids don't get "good" grades) and they make kids compete with each other for the highest marks. Education does not mean getting the highest marks. Education means learning and you learn best when you can talk things over with other people and work together with them. The grade system forces people to work alone in fact, to work against other kids.



4 OUR OWN HISTORY

THE COURSES THAT ARE TAUGHT SHOULD BE FROM THE POINT OF VIEW OF THOSE WHO TAKE THEM. When the schools teach history, they should talk about what working people (white, black, latino, and Chinese) did, not just what kings and presidents did. They should tell us about the struggles of our fathers and grandfathers and people like them all around the world who fought the rich and powerful people who just want to keep everyone working for them and keep running things the way they want to. They should tell us about the black slaves' struggles for their freedom and the struggles of working people for unions and decent wages. All people (working people, black people, latino, Chinese people) have a history — a history we can be proud of. The reason we aren't told about it is that we don't run the schools. And the people who do run them are afraid that if we find out about those struggles against their system, we'll fight against it too.

5 COPS OUT OF SCHOOLS

ALL COPS AND NARCS SHOULD BE THROWN OUT OF THE SCHOOLS. The only reason they are there is to keep us down so that we can't make any trouble for the people who run this state. The fact that cops are in the schools proves that something is wrong — that the schools aren't really being run for the students (if they were, why would they need cops to keep people in line?).

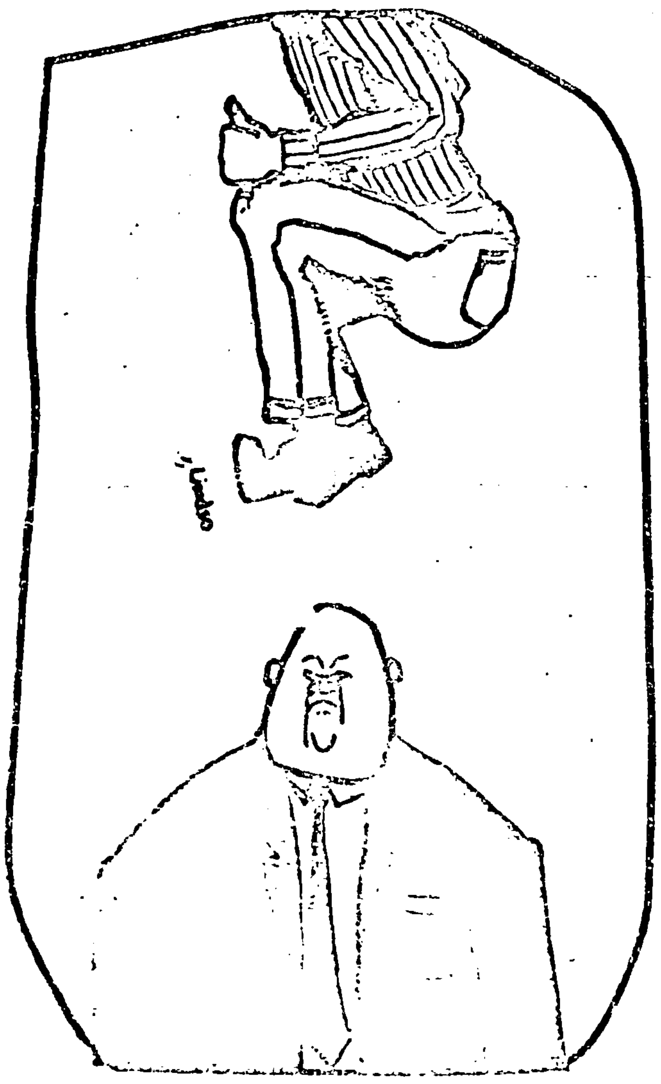
SERVE THE PEOPLE

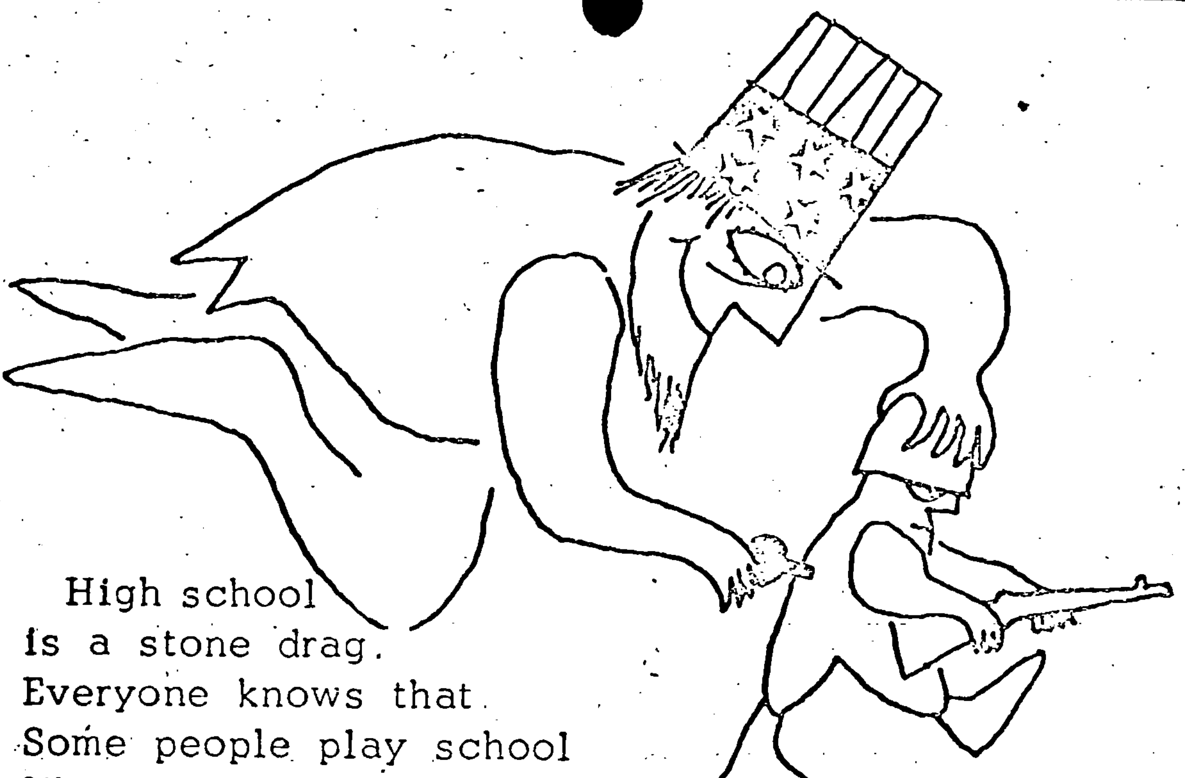
6 SUPPORT FOR 3RD WORLD STRUGGLES

THE BLACK, LATINO, AND CHINESE STUDENTS WHO
RE STRUGGLING TO CHANGE THE SCHOOLS SHOULD BE
UPPORTED BY WHITE STUDENTS. The blacks, latinos, and
hinese are demanding an end to the things which keep everyone
own. The people on top would like nothing better than having
s fight each other all the time rather than fighting them, because
hat's how they stay on top. Only if we all join together can we
ope to bring about the changes we need so that we can have
better life.

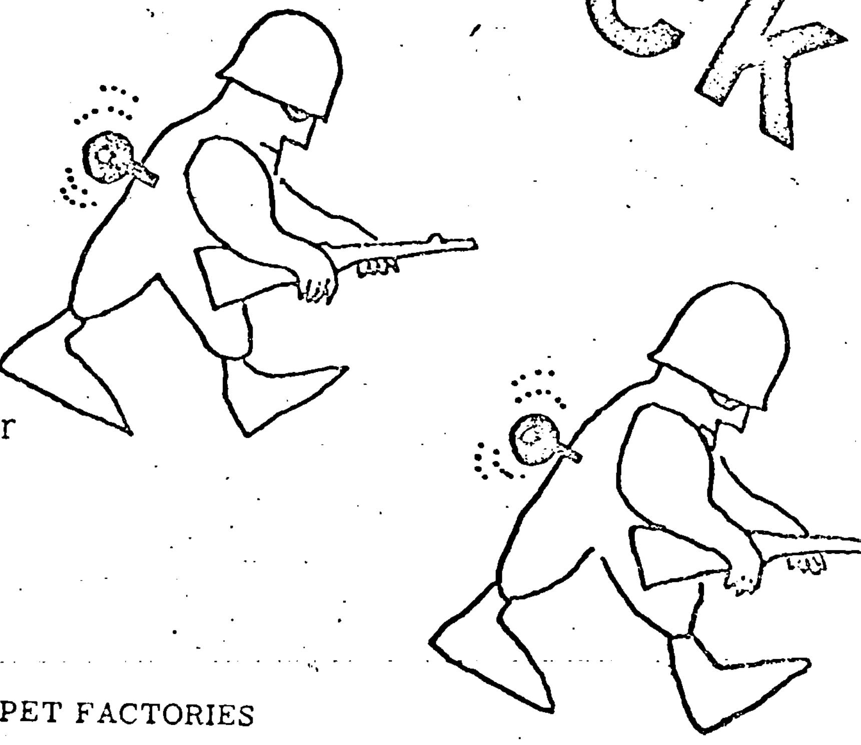
7 END TO MILITARY & CORPORATE CONTROL

THE SCHOOLS SHOULD SERVE THE NEEDS OF THE PEOPLE
HO GO TO THEM AND PAY FOR THEM, NOT THE NEEDS
F THE MILITARY AND THE CORPORATIONS. Because the
rmy needs guys to fight rich men's (corporations') wars and
e corporations need people to do the shit work, most kids
re forced into these things by the schools (except, of course,
ich people's kids). Working people (who don't have much
oney) pay the taxes to support the schools but don't have much
ay about how they are run. The corporations (who have a lot
f money) pay almost no taxes, have a lot of say in what's taught,
nd get the most benefit. We should think of it the other way
round.





drag track



High school is a stone drag. Everyone knows that. Some people play school like it was a game. A lot of people go stoned — it doesn't hurt so much that way. A lot of people don't even bother going, especially with Spring coming on. School is where the pigs sniff around looking for trouble — and more and more they find it. In class teachers spend hour after hour fucking our minds, and they expect us to pay attention.

Sure everyone knows that schools are fucked up. But most people don't know that it's planned that way. There's a reason for all this shit, and the reason is money. The schools are run to turn people into puppets, puppets trained to do the shitwork of the fat-assed millionaires who own this country. If you're polite and follow orders, you'll be given the crumbs from the table. Then you're supposed to say Thank You and ask the Man for new orders. That's the game: if poor people stay poor and working people keep working, the rulers of this country get richer. And that's what the school's for.

Today schools meet all kinds of needs. The men who run the country need engineers, technicians and bureaucrats, teachers and social workers to supervise and maintain the interests of the fat-assed millionaires. They also need secretaries, clerks, mechanics and factory workers to produce profits for them. Finally, they need soldiers to fight their wars, menial workers to do the shitwork and unemployed people to be cheap labor from time to time.

To understand our schools today, we have to understand how they're used to meet the needs of the rulers of America. "Tracking" is the way the schools meet these needs. Since 1960, there have been two "tracks" in the schools in California. One track is for students who are considered "college material", and they are placed in the "academic" track. The other is for students who are "not academically inclined"; they are placed in the "vocational" track. Not many students at Mission High are in the "academic" track. But those that are, are put in a classroom with other students who are headed for college. What he is taught will prepare him for college.

Other students are placed on the "vocational" track. They are taught different things by teachers who know that he is not going to college. When you're in the "vocational" track your life is planned, and college is not included. If you're in the "vocational" track, you are being trained for a job or the army. Most of the students at Mission or Poly High are in the "vocational" track. Most of the students at Washington and Lincoln are in the academic track. All of the students at Lowell are in the academic track.

Why is there a tracking system? In America today, the number of good jobs is limited, and there are many jobs that are poorly paid. If everyone got a good education, it would be hard to find people to fill the poorer jobs. Also, the extra education would be wasted — there would be no way for the rulers to make money out of it. Also, the people who have good jobs now want the same things for their children. But in a fair competition for the good jobs, many kids of average ability would be edged out by working class kids who are

PUPPET FACTORIES

The tracking system solves this "problem". The tracking system eliminates most working class students from the competition for good jobs by preventing them from getting the education they need to compete. Tracking starts way before high school. It starts in grade school, when we are given reading tests and IQ tests that are rigged so that the richer you are, the higher you score. That means if your face is black or brown, you go into the vocational track. If you come from a "good" home you are put in the academic track. And the longer you're in the lower tracks the worse your education gets. Because working peoples' kids, black and white, spend their elementary years in terrible schools, they're told they don't know enough to get into Lowell — so they spend another miserable six years in miserable schools like Benj. Franklin, Everett, Mission and Poly. Some don't even spend six years there. They are gotten rid of altogether through the use of flunkouts and suspensions.

The fact is that the men who run this country NEED a whole mass of badly educated people. Otherwise where would they get soldiers for Vietnam, workers for the oil refineries, or drivers for the Muni? This does not mean, of course, that GIs, oil workers or bus drivers are stupid or even that in a decent society these people would HAVE to be badly educated. Blacks and chicanos don't get lousy jobs because they have a bad education. They get a bad education because bosses need them for lousy jobs.

We also have to understand how tracking is used to promote racism. It pits white students against blacks in getting into higher tracks and later into college and the better jobs. It teaches white students to think that because there is someone in a lower position than they are, THEY don't have to fight against the school. Racism and white supremacy are used by administrators to prevent whites from joining with blacks to fight their common enemy — the principals, the Board of Education, and Alioto, who are responsible for maintaining the oppressive schools. This has happened at Mission High, where whites, latinos, and blacks have often fought among themselves instead of joining together to fight against [illegible]ssive conditions.

LINK
THE SERVIC[illegible]AN'S LINK TO PEACE
National O[illegible]e
1029 Vermont Avenue NW, Room 200
Washington, D.C. 20005 (202) 638-4126

PRESS RELEASE

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	Price Postpaid	No.	Total Cost
1. "Fact Sheet On GI Dissent." An account of all the significant cases of GI protest in recent years.	.10		$
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3. "Justice and Captain Levy." Ira Glasser, Assoc. Director of the New York Civil Liberties Union uses the Levy case to outline the injustice of the present court-martial system. Reprinted from the COLUMBIA FORUM, Spring 1969.	.10		
4. "18-Minute Verdict - Military Justice & Constitutional Rights." The first major account of the two black marines, George Harvey and William Daniels, who were found guilty at a court-martial and sentenced to ten and six years respectively, for "disloyal statements."	.10		
5. "Press Clippings Composite." These twelve bound pages demonstrate the extent of coverage given to GI protest in the mass press.	.25		
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8. "Guidance on Dissent." - Official Army Directive (27 May 1969). MUST READING FOR EVERY SERVICEMAN AND EVERYONE WORKING WITH GIs! In this five-page letter to Army Commanders around the world, the Adjutant General, Kenneth G. Wickham outlines the Army's response to dissent, as well as what the Army says a GI can and cannot do under the present military law. (Free to servicemen.)	.15		
9. "The Presidio Mutiny Trials." A 29-page record of the mutiny trials. Includes: the Army's "Fact Sheet," the Official Recommendation from the Army Hearing Officer at Pre-trial Investigation, Pvt. Richard Bunch's Suicide Notes, the disposition of the 27 cases, a D.O.D. Directive on the "Use of Force by Personnel Engaged in Law Enforcement and Security Duties," and more.	.50		

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The decision is YOURS . . .

We can't make it for you. It's your life, too. Think about how you want to use it. Our aim is not to help you avoid your predicament - there is no avoiding it; our aim is to help you resolve it.

INTERESTED?

CALL OR COME BY:

War Resisters League
833 Haight St.
San Francisco, California

626-6976
626-5079

MILITARY INFORMATION

"I am making my choice. I just don't believe in following blindly while they turn me into somehting that is trained to destroy and hate".

- - Steve Anderson, one of the Nine for Peace who resigned from the armed forces, now being held in the stockade at Ft. Ord, Calif.

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We are on YOUR side . . .

We in the Peace Movement are not against you in uniform. We are against war as a means of solving problems, and against the military as an institution of war.

You CAN choose . . .

You probably went into the service thinking you had no choice. That's the way we've all been taught to think. But you do have a choice, even now. You can choose to stay in the service, (maybe you can do your own thing there) . . . or you can choose to get out.

If you decide you want out . . .

*You can apply for a discharge as a **conscientious objector.** The military hasn't granted many of these, but you do have the right to apply and to have a lawyer represent you. According to present military policy, a man cannot be shipped out if his C.O. application has not yet been processed.

*You can desert. Some men have successfully gone to other countries, primarily France and Sweden, and have started new lives there.

*You can resist by refusing orders. This can mean anything from refusing to board a plane or carry a gun to refusing to eat or wear a uniform, and it usually means going to prison. Capt. Levy did it, and Pvt. Ron Lockman. So did the Ft. Hood Three and the Nine for Peace.

If you need help . . .

We can offer you:

- **free counseling** - individuals trained in military procedures are ready to sit down with you and talk over your situation.
- **free legal assistance** - lawyers are willing to advise and represent you.
- **free medical assistance** - doctors and psychiatrists are available for advice and examinations.

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YOU SHOULD KNOW...THAT TODAY, AND EVERY DAY, YOUNG MEN ARE BEING PROSECUTED, IN THIS BUILDING, FOR THEIR REFUSAL TO COOPERATE WITH THE AMERICAN MILITARY. THEY ARE RISKING FIVE YEARS IMPRISONMENT SO THAT THE KILLING WILL END...WHAT ARE YOU RISKING?

if you do care...

if you are a male not yet eighteen-refuse to register for the draft

if you carry a draft card-return it and refuse to be part of the draft and to be inducted into the army

if you are in the military now-refuse to be trained to kill, refuse to be shipped to vietnam

if you work for a company that holds military contracts-refuse to work on such contracts, persuade your company to give it up, perhaps consider securing different employment

if you are a taxpayer-refuse to pay the 67% of your federal income tax that goes to military spending

if you have a telephone-refuse to pay the 10% telephone tax that was levied specifically to help pay for the war in vietnam

if you are a shopper-refuse to buy products of companies which hold war contract, such as dow chemical

if you own stock in companies which hold war contracts-sell your stock and encourage others to do the same

if you really want the war to end-refuse to support it

if you'd like further information...

please call us at: War Resistors League
833 Haight Street
San Francisco 94117
626-6976

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A HUMAN QUESTION

we dont let ourselves see the human face of war.
it would hurt too much if we did.

more than 35,000 americans-and many more vietnamese are dead
because of the war in vietnam,
35,000 unknown to you and to us with only a few painful exceptions.

each one a young man or a young woman who like each of us
laughed and cried and had dreams of a full life.

the list grows in length daily and will continue
unless we choose to end what was begun so long ago.

each of us is responsible.
we have denied our brothers their times of joy,
their times of success, their times of love.
we have denied our brothers their lives
by our inaction.

it is not a political question.
it is not an economic question.

it is a human question.

will you wait until another 35,000 people are dead
before you act?

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NOTICE!

MEN OF DRAFT AGE

If you are unsure of your responsibilities in connection with Selective Service, in need of information or other assistance, the Episcopal Diocese of California provides a Draft Counseling Service.

Contact

or

The Rev. Lyle Grosjean
Director of Draft Counseling
409 Clayton Street, San Francisco, California
621-9553

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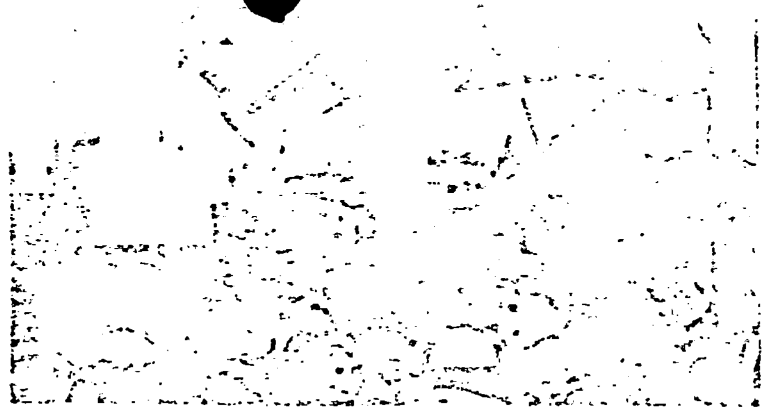

FALL OFFENSIVE !

DEFEND THE VIETNAMESE PEOPLE
WITHDRAW ALL U.S. TROOPS NOW

◇ A PROGRAM FOR ACTION

AUGUST 17: California Mobilization on Nixon's Summer White House, in San Clemente, Calif.

The National Antiwar Conference, including representatives from more than 200 groups, met in Cleveland on the July 4th weekend.

They mapped out a Fall antiwar strategy, culminating in a powerful mobilization of forces on Nov. 15 in Washington and San Francisco.

◇ ON THE CAMPUS

- No research for war: End all complicity.
- No recruitment for oppression: End ROTC.
- Organize the struggle in the high schools.
- NOV. 14: SHUT THE SCHOOLS
  NATION-WIDE STUDENT STRIKE

◇ IN THE STREETS

October 11: Full support to the Chicago demonstration against the war and the phoney conspiracy trial of the Chicago 8.

OCTOBER 15: Day of Moratorium; No Business as Usual

Nov. 15: WASHINGTON ◇ ◇ SAN FRANCISCO
MASS ACTION OF MILLIONS

CLIP AND MAIL TO → → → → → → → → STUDENT MOBILIZATION COMMITTEE

Send me more information on the Fall anti-war actions.
Send me more information on SMC.
I would like to send a contribution $...to SMC.

Name ....
Address ....
City ....
State .... Zip ......
School ....

Tel. 621-2102

2940 16th st. Room 304-307
San Francisco, California

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Ft. Dix Rebellion!

On June 5 at the Ft. Dix stockade over 150 prisoners from three major cell blocks carried out the obvious answer to months of cruel and dehumanizing treatment by the brass. These men rebelled.

According to Bob Heilbroner, reporting in Liberation News Service, "GIs call the Dix stockade the 'pound' — fit only for a dog. Eight hundred men are crammed into a prison built to hold 250.... For months the stockade GIs have been protesting interference with their mail to friends and lawyers, racist treatment of black and Puerto Rican prisoners, brutalization and intimidation of prisoners by guards, starvation rations, poor sanitary conditions and having to wait months for trial." This time does not apply to a man's sentence.

That Thursday, the men were goaded to the breaking point. After standing at attention for five hours in the hot sun, then waiting in the chow line for three more hours, about half the men got no water rations. LNS describes the rebellion: "A prisoner, Pvt. Chabot, requested a water bowl (prisoners are served their water in bowls) and his request was followed by others. Chabot was arrested, charged with inciting to riot and put into 'segregation.'

"As word of Chabot's punishment reached cell block 67, the GIs began to tear the place up. Mattresses were set aflame, furniture thrown out the windows, windows smashed. The rebellion spread to cell block 66, then over to cell block 84."

The intentions of the stockade commanders are shown both by their reaction and comments. LNS continues: "The brass sent in a force of 250 MPs and other troops equipped with riot guns, bayonets, and tear gas to smash the riot. Nine stockade prisoners were injured.... One MP who is an ASU member reports that MP Capt. Williams said, 'I hope they riot some more so we can really gas the whole place and teach them a lesson.'"

ARMY REPRESSION

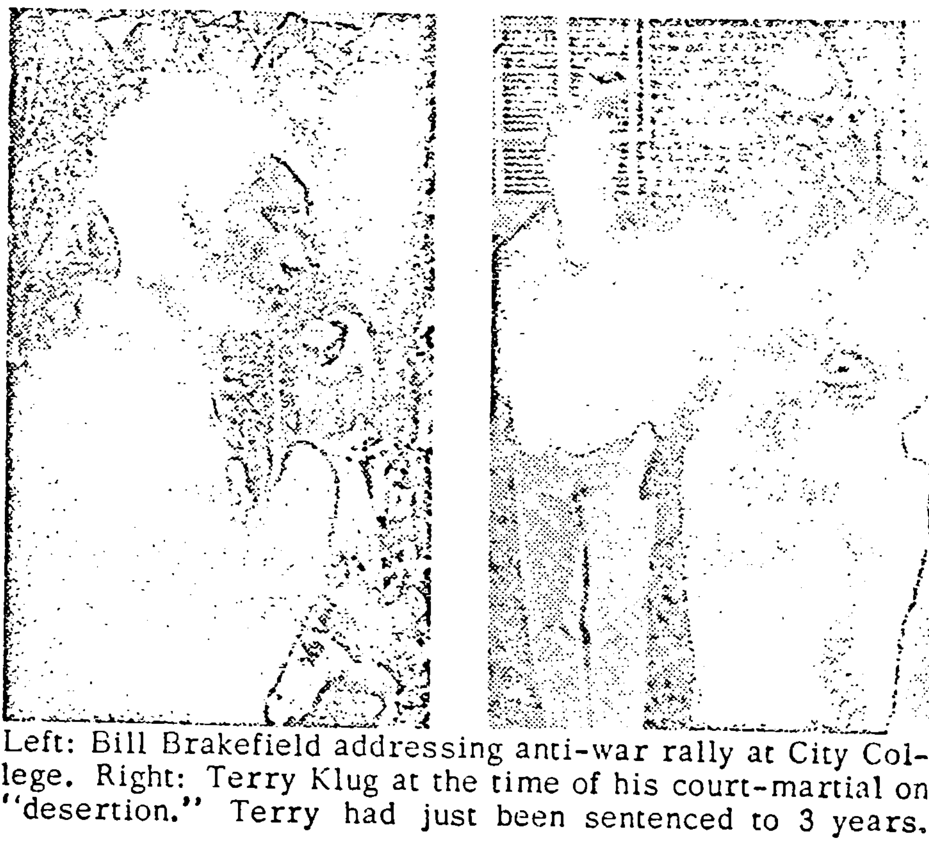
Thirty-eight prisoners have already been hit with som kind of charge. Nine GIs have been singled out for genera courts-martial. The charges against them are exceedingl severe: conspiracy to riot, inciting to riot, destruction o government property and aggravated arson.

Four leading American Servicemen's Union organizer, are facing up to 46 years each: Terry Klug, who worked wit anti-war soldiers in Europe; Tom Tuck, who organized blac GIs at Ft. Knox in a group which the brass tagged "Th Dirty Dozen" -- among other reasons, Tuck is being hel because he is currently under investigation by the brass fo "suspected Black Panther activities"; Bill Brakefield, wh had obtained sanctuary at City College, was just completin his sentence on AWOL (Bill was beaten unconscious durin the rebellion); Jeffrey Russell, an anti-war activist who ha joined the ASU while in the stockade.

The others held for general courts-martial are friends of these men.

This tactic of singling out union organizers and members for the harshest treatment is union busting. Over 200 members of the ASU, whose membership is in the area o 5,000 to 6,000, are currently in military prisons in Vietnam as well as Europe and the States. Many of these men have received severe sentences for demanding such elementary rights as collective bargaining and the right to organize.

Ken Stolte and Dan Amick are serving 4 years each for distributing a leaflet making these demands. Two black marines, William Harvey and George Daniels, are serving 6 and 10 years, respectively, for saying that Vietnam is not their war. Roger Priest has been charged under the Smith Act for reprinting and distributing articles from the BOND, the ASU newspaper. Such repression of our brothers must be answered with solidarity in militant struggle.



Left: Bill Brakefield addressing anti-war rally at City College. Right: Terry Klug at the time of his court-martial on "desertion." Terry had just been sentenced to 3 years.

AN APPEAL

Terry Klug has made the following appeal on behalf of the other defendants in the Ft. Dix stockade; "This case has given us, as we see it, the opportunity to fight back, expose the military machine for what it is, hurt the military machine, and organize within our own ranks at the same time....

"I think one of the biggest factors in this case and a thing which will decide whether we win or not is outside support. We need a great amount of publicity and support or else we're as good as lost....

"As I've said, we want out! But we want to know that we have played our part in helping to destroy this obscene beast."

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PLEASE CIRCULATE:

Support the Ft. Dix 38

We the undersigned demand the unconditional release of the Fort Dix 38.

It is clear that they are being held as political prisoners because of their opposition to the brass and the war in Vietnam and that the June 5 rebellion at Fort Dix was the result of especially oppressive and inhuman conditions which were imposed by the stockade commanders on men they identified as opponents to the brass and war.

name	unit or address including city and state

PLEASE RETURN TO: **American Servicemen's Union**

156 Fifth Ave., Rm.533 New York, N. Y. 10010

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May 6, 1969
NUMBER 5210.56

GC, DoD

Department of Defense Directive

SUBJECT Use of Force by Personnel Engaged in Law Enforcement and Security Duties

I. PURPOSE

This Directive establishes uniform policy guidance concerning the use of force by all military and civilian personnel of the Department of Defense engaged in law enforcement or security duties.

II. APPLICABILITY

The provisions of this Directive apply to all personnel of all components of the Department of Defense engaged in law enforcement or security duties wherever located throughout the world but not to personnel assigned to duty in the following areas or situations, as defined by executive order or DoD directive:

1. Combat zone in time of war.
2. Designated hostile fire area not in time of war.
3. Service with the U. S. Secret Service.
4. Civil disturbance objective area.

III. POLICY

A. The responsibility of personnel engaged in law enforcement or security duties normally extends to the protection of persons and property, to the apprehension of individual reasonably believed to have committed offenses, and to th guarding of prisoners. Personnel engaged in law enforcement or security activities will avoid the use of force whe continuation of III. A.

the assigned responsibilities can be discharged without resort to its use. If security and law enforcement responsibilities cannot be discharged without resort to the use of force, personnel shall use the minimum amount of force necessary to discharge their assigned responsibilities. Deadly force (defined below) may be used only under the circumstances discussed in section IV. and subject to the restrictions set forth in section V.

B. Commanders are encouraged to substitute nonlethal devices such as night sticks for firearms when use of the latter is not necessary for the proper performance of law enforcement or security duties.

C. It shall not be permissible to conceive an offense against the law and then, with a view to subsequent prosecution of a particular individual, induce that individual to commit the offense. Such provocation on the part of law enforcement or security personnel by entrapment will not be authorized or permitted under any circumstances.

IV. DEADLY FORCE

A. Deadly force is that force which a person uses with the purpose of causing - or which he knows, or should know, would create a substantial risk of causing - death or serious bodily harm. Its use is justified only under conditions of extreme necessity as a last resort, when all lesser means have failed or cannot reasonably be employed, and only under one or more of the following circumstances:

1. Self-defense. When deadly force reasonably appears to be necessary to protect law enforcement or security personnel who reasonably believe themselves to be in imminent danger of death or serious bodily harm.

2. Property involving national security. When deadly force reasonably appears to be necessary (a) to prevent the threatened theft of, damage to, or

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continuation of IV. A. 2.

espionage aimed at property or information specifically designated by a commander or other competent authority as vital to the national security; (b) to prevent the actual theft of, damage to or espionage aimed at property or information which - though not vital to the national security - is of substantial importance to the national security; or (c) to apprehend or prevent the escape of an individual whose unauthorized presence in the vicinity of property or information vital to the national security reasonably appears to present a threat of theft, sabotage or espionage. Property shall be specifically designated as vital to the national security only when its loss, damage or compromise would seriously prejudice national security or jeopardize the fulfillment of an essential national defense mission.

3. Serious offenses against persons. When deadly force reasonably appears to be necessary to prevent the commission of a serious offense involving violence and threatening death or serious bodily harm (such as arson, armed robbery, aggravated assault or rape).

4. Apprehension. When deadly force reasonably appears to be necessary to apprehend or prevent the escape of a person reasonably believed to have committed an offense of the nature specified in subsections IV. A. 2. and IV. A. 3.

5. Escapes. When deadly force has been specifically authorized by competent authority and reasonably appears to be necessary to prevent the escape of a prisoner.

6. Lawful order. When directed by the lawful order of a superior authority who shall be governed by the provisions of this Directive.

B. In order to comply with local law a commander may impose further restrictions on the use of deadly force if in his judgment such restrictions would not unduly compromise important security interests of the United States.

continuation of VII.

provisions of this Directive, as necessary. Regulations which implement this Directive in overseas areas should be framed, if appropriate, in the light of applicable provisions of international agreements or arrangements relating to law enforcement and security matters. Implementing regulations will be forwarded to the General Counsel, Department of Defense, within 90 days of the issuance date of this Directive.

Deputy Secretary of Defense

18-MINUTE VERDICT

MILITARY JUSTICE & CONSTITUTIONAL RIGHTS

Murray Polner

William Harvey and George Daniels have much in common. They are both black, twenty and ex-marines. Today they are also both in the U.S. Naval Disciplinary prison in Portsmouth, New Hampshire. Fifteen months after enlistment they were found guilty by a marine court-martial and sentenced to six (Harvey) and ten years (Daniel), plus dishonorable discharge and forfeiture of all allowances for violating catch-all Article 34 of the Universal Code of Military Justice (UCMJ) and "making statements with the intent to interfere with, impair, influence the loyalty, morale, and discipline of a member of the USMC."

In the summer of 1968 both Harvey and Daniels were charged, tried and adjudged guilty—in Daniels' case in eighteen minutes—and given extraordinarily draconian sentences. Yet, this was not an uncommon ritual. The military services like to deal with their own almost *in camera,* without the attendant publicity and hoopla of civilian trials, not because they have anything to hide but rather because for them it is a kind of continuum, another link in the hoary shibboleth that the armed forces always act with dispatch and efficiency. In spite of the introduction of the UCMJ in 1951, the military have nearly always acted as masters in their own homes, rarely countermanded by civilian courts, arbiter of the destiny of millions of conscriptees, and firm in the belief that this arrangement was the best for all concerned.

Normally, then, the court-martial is held and that's that. A few cases are thrown out by higher military appellate courts but in the vast majority the original verdict, if not always the sentence, stands. The Harvey and Daniels case was no exception. It was overlooked by the press (black and white) and TV until Harvey got word out to the American Civil Liberties Union and its chief counsel Melvin Wulf. Even now the ACLU has been unable to interest anybody except Andy Stapp's miniscule American Servicemen's Union.

The reason for this is not hard to find. The educated public is not yet aware of a poorly hidden dispute about to surface within the military establishment and which can be traced directly to the turmoil of the 1960's: should the Bill of Rights and the First Amendment in particular include the man in uniform? Can enlisted men and officers be forbidden the right to discuss among themselves and even publicly the merits of Vietnam, the ferment in the cities, the oil depletion allowance, subsidies, race, indeed things that anyone outside the services can talk about freely?

"Now the question is being raised," reports the Workers Defense League, an organization active in defending servicemen in court martials (and which includes among its National Board members Daniel Bell, Ossie Davis, Michael Harrington, Nat Hentoff, Murray Kempton, Dave McReynolds, Bayard Rustin, Joseph Rauh, Roy Wilkins and Al Shanker of the UFT), "of whether or not civil liberties are feasible within the military structure and whether or not men in the armed forces have constitutional rights that are not superseded by the UCMJ." Put another way, is the old system out of date? If they were ever right, are they justified today?

Observers like Army General Counsel Robert E. Jordan III have started to question the old notion that the unique character of the military always limits an army of conscriptees' opinions. "I personally reject the view," Jordan has written, "that those who enter military service

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MURRAY POLNER *teaches at Suffolk County Community College and is engaged in writing a book on the Vietnam veteran.*

perform in an enclave where the Constitution—including the First Amendment—has no application."

For William Harvey and George Daniels it all began on a hot summer afternoon in late July, 1967, in Camp Pendleton, California. A group of marines, mostly black, sat under a tree eating, talking, arguing and listening to a record player.

Exactly what happened there (and later that evening, after chow) on July 27th is a matter of dispute. Marines dropped by on both occasions, spoke their minds or simply listened, and then casually drifted away. For many of them, as their testimony at the court-martial later revealed, it was of no special significance, just another bull session. One Pfc. thought it was a hootenanny. Others disagreed and said more serious matters had been discussed. But to the Marine Corps it was perfectly clear: Harvey and Daniels, they charged, were guilty of breaking Art. 34.

The official allegation was that in the two gatherings both men had described Vietnam as "a white man's war" that no black man could in good conscience support while their own people were suffering in this country. The Corps also charged that they encouraged other marines to avoid service in Vietnam.

To all this Harvey and Daniels answered yes. They did make certain statements as charged but with this one crucial difference: Everything they said in Pendleton was in "open discussion," a right they held as American citizens. These opinions, they declared, were a natural expression of concern about matters which meant very much to them, but in no way had they ever tried to persuade others to disobey orders.

During their trials several witnesses also remembered Harvey and Daniels urging them to "stick together" and "request mast," the latter an official method of jumping the normal marine chain of command in order to see the commanding officer about a pressing personal problem. One need not reveal to any superior except the C.O. the reason for the request, nor can one be punished—at least not publicly—for making one.

Nonetheless, the Corps was already watching Daniels closely. A graduate of Andrew Jackson High School in Queens, he began turning toward the Black Muslims at boot camp in Cherry Point, North Carolina, and by the time he arrived at Pendleton he was marked as a bad penny, an agitator suspected of preaching black separatism and opposition to the war the Corps was called to wage.

On the other hand, Harvey was an anonymous graduate of Brooklyn's Boys High School. He enlisted in June, 1966, met Daniels, thought a great deal about "events" and by July 27th had made up his mind. The next day, a Friday, he reported to Company Headquarters and told S/Sgt. William Melton he wanted to "request mast for personal reasons having to do with fighting a war." Apparently he also told Melton that "about fourteen" others also wanted to see the C.O. Melton, by now growing concerned, asked who they were.

Late the same day a few more black marines fell out to ask for mast. Afterwards, at the trial, some of them said they had been "encouraged" by Harvey to do so. One Pfc. testified that he told him "It was a white man's war . . . and that the colored man had no right to go over there and fight and then have to come back here and fight." Still another added "He (Harvey) was going to request mast and refuse to go to Vietnam and fight the white man's war."

Harvey himself was called in for an interview with another non-com, S/Sgt. Waymon B. Wilson, whose job was to screen all requests for mast. He had Harvey write out a statement but failed to tell him at the same time that he was already suspected of breaking military law. Nor did he warn him that he had a right to call for a lawyer. As a result, the remarks were excluded from the trial. Reproducing it here offers a guide to Harvey's thinking at the time and the confusion it caused. Harvey told Wilson that: "On or about July 28, 1967 . . . [I] . . . realized that I will not take part in wars or conflicts against other people while right here in the United States injustice is being committed against my own. I am being suspected or accused of mutiney (sic), that I am not guilty of, because of helping a S/Sgt. save time."

Very soon after he was called in again, this time to headquarters to be questioned by an ONI investigator, Byron Taylor. He carefully informed Harvey of his legal rights and then asked him for a statement. Taylor, it seems, had seen a copy of Wilson's interview but says he never used it. At the same time, however, Harvey thought Taylor was there to look further into precisely that statement, was prepared to comment on it, and kept "wondering where it was and if he would ever pull it out."

Suspicion and Alarm

At this point Harvey asked for and received a lawyer. Then, when the interrogation resumed and completed, Taylor asked him to sign all the pages of his testimony. Harvey agreed and even initialed the typed corrections. But he soon grew suspicious: " . . . what was in that statement was not my own words; those were his words . . . he kept saying things I wasn't saying at all."

He also grew alarmed. What he and Daniels had intended originally as a private act of conscience was now mushrooming into a nightmare. Taylor pressed him to sign the final draft but Harvey turned him down. Neither he nor Daniels ever denied making statements about war and race. But the entire matter, they would continue to maintain, was an expression of personal judgment. The persuasion of others was not on their mind.

The trial transcript would tend to substantiate this. One of the witnesses, Pfc. Johnson, disclosed that while

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he had overheard Harvey twice say—"We should stick together."—he also added he had never heard him advise anyone to disobey orders. And of the sixteen or eighteen marines who requested mast, only five or six of them said they might balk at Vietnam duty, but if they did, the choice was theirs alone. Two of the men explained further that they hadn't come to see the C.O. for anything political, but only to ask for hardship discharges. Several others said they had come in to request changes in their military assignments. Not one said he had been swayed by either Harvey or Daniels.

The court's severe decisions and penalties will do little to resolve the knotty problem of where free speech ends and military security begins. Harvey and Daniels were sentenced in August, 1967, but in the ensuing months a still small but otherwise vocal and growing number of servicemen has taken its own stand of conscience. Within the past six months, for example, at least three "GI Weeks" have been held, and several more are promised for the spring.

Who's Afraid of Conscience?

In the weeks before last October's San Francisco parade of protesting servicemen the military tried hard to pressure GIs from attending. An unclassified Defense Department memorandum, dated 28 August 1968 and sent to "Headquarters, U.S. Air Force Communication Center" at nearby Hamilton Air Force Base, has been declared the real thing by antiwar groups throughout the country and widely distributed. Aimed originally at an Air Force Lieutenant who had helped set up the demonstration it allegedly stated: "Strongly believe this demonstration should be quashed if possible because of severe impact on military discipline . . . particularly in view of the political climate of the day."

In one case, the trial of a soldier named George Downis, the court ordered a four-year sentence which included dishonorable discharge and forfeiture of all pay and allowances. During the proceedings the prosecuting attorney spoke some remarkable words that tell us a good deal more about the hunters than the hunted. He would not, he said, care to challenge the sincerity of Downis' views. But there was something far more vital, indeed far more invidious in his act of disobedience. "Crimes committed as matters of conscience are in a sense more serious than crimes committed as matters of passion or greed, because crimes of conscience *strike at the heart of our system*" (my emphasis).

What is really happening is that "participatory politics" is reaching the military and threatens to punch holes in its formidable defenses. The sudden appearance of folksinging, brainy coffee house hostesses instead of barroom whores has stunned the military as have Trotskyite draftees, articulate graduate students in uniform, fly-by-night newspapers whose circulation has reached into the thousands, conscriptees who hate the army and the war and often contemporary America as well, ministers who allow themselves to be chained to protestors, and in general, any act of moral protest that defies regulations.

The traditionalists are therefore worried. Like all weak men asked to govern wisely in confusing times, their first response has been to fall back on the power of authority and their privilege to punish. Security, they insist, demands total obedience and order, even when alleged infractions are unrelated to military security. Politics, they repeat, must be kept out of the military; they point with horror at Latin America and with pride at our own historical subordination of the military to the civilian.

General Jacquard H. Rothschild (Ret.), former Commanding General, U.S. Army Chemical Corps Research and Development Command, has defended restrictions on free speech in the military on the grounds that what is good for civilians may well be disastrous for the soldier. "The military cannot tolerate this ferment. The unrest will cause a breakdown in morale and discipline." He cites the example of the Korean War: Marine Corps and Turkish Brigade POW's (both groups of traditional unquestioning discipline) had virtually no collaborators among them. These particular prisoners were living evidence, he has argued, that "the purpose of fighting for freedom of speech is not for the satisfaction of the individual, but for the good of the country."

Unfortunately for this position, the most recent study of POW's during the Korean War indicates the opposite: more than twice as many Marines as ordinary soldiers were suspected of collaboration; the Turks were a poor comparison group inasmuch as the Chinese had no Turkish-speaking "brain-washers;" English presented no such barrier. And as a sharp critic pointed out, drawing on several new behavioral experiments, "It may be the people who are used to questioning and challenging 'established' truths who can also question and challenge enemy ideologues; the man who is trained to accept authority blindly will accept that of his captors in the same way."

Moreover, is the military ever really neutral? And are politics excluded from the military? Information and Education officers are free to defend any aspect of government policy in their lectures but heaven protect the errant I&E man who raises the wrong questions or who says the wrong things. Certainly every military parade down every Fifth Avenue is in essence a pro-Administration policy. When that navy nurse, Lt. Susan Schnall, was asked why she had turned out for the San Francisco march in full uniform she replied: "Well, Generals wear their uniforms when they speak out in favor of the Vietnam war, so why can't we?"

The Pentagon's brass have challenged and at times openly defied civilian authority. To be sure, potential men-on-horseback must have their public statements carefully screened. But every test of the applicability of the

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First Amendment would have to determine whether or not there was a captive audience (as in General Walker's case), whether there was a dialogue or a lecture, and whether the remarks made were a call for immediate action or a general exhortation. If junior officers and enlisted men do not threaten clearly to disrupt military discipline and security then there does seem to be a case against censuring opinions.

This kind of change will not be easy for a class as cautious and conservative or as uninclined to wrestle with civil liberty issues as professional officers. If it does come, it will be on a case-by-case basis. It will also have to take into account the sentiments of two young Vietnam veterans they never heard of. Steve Wilcox, a twenty-eight-year-old former Political Science instructor at Tuskegee Institute, has described the UCMJ as historians have lampooned the Holy Roman Empire. "Neither Holy nor Roman nor an Empire" has now become "neither uniform nor just." Wilcox and a former chaplain's assistant, Carl Rogers, have been trying to set up a group called "Link," which is aimed at trying to explain the peace movement to GIs and vice versa and, more significantly, to attempt to bring pressure to reform the USMJ. They think it's possible and believe that as the word spreads to the new educated classes and the families of millions of veterans, a freer code of justice will evolve.

Certainly the entire problem should be re-examined in the light of the past decade. Ten years ago Frederick Bernays Wiener wrote in the *Harvard Law Review* that while it was true the Founding Fathers never intended the Bill of Rights for the servicemen, the Constitution is, after all, a flexible document and has to change with the times. Sooner or later, in Maitland's phrase, "every age should be the mistress of its own laws."

The first step toward reform would be for Congress to enact new legislation indicating what is allowed and what is not. Grievance procedures should be scrutinized. When the Inspector General system was introduced it was hailed as a means of redressing complaints. It can and does work but anyone who has ever served in the armed forces understands the courage it takes even to bring his complaint to the attention of the I.G., let alone survive recriminations on the remote level of the company or platoon.

Surely we shall also have to wrestle with other ambiguous articles in the Code, such as Art. 88, which declares that any officer who "uses contemptuous words" against many government officials, including the Secretary of the Treasury, may be punished. Conceivably a bitter comment by a Negro officer about say, a racist who happens to represent Alabama or Mississippi in the House, may be grounds for prosecution.

Art. 88 has been employed only once since its initiation in 1951—in the Howe Case—but the frequency of its predecessors' past use whenever the services had to rely on mass conscription, means that it is far from moribund. And when Art. 88 is not applicable, as for example in the case of a Fort Lewis private who publicly condemned President Kennedy in 1961, then the military can fall back on the general articles. One of the allegations brought against Lt. Howe was conduct unbecoming an officer and a gentleman. While parading off-duty in civilian clothing he had carried a placard which read on one side, "Let's have more than a choice between petty ignorant Facists (sic) in 1968" and on the other, "End Johnson's Facist (sic) Aggression in Viet Nam."

The Perils of Military Poker

It has also been claimed that Art. 88 is aimed only at "public" pronouncements, but here again a patchquilt of confusion has evolved. In 1953 a federal court ruled that a poker game among GI's in which many points of view were expressed was not "strictly private." At the same time the same judicial opinion declared that a meeting of officers in perhaps an annual get-together, might be private. Thus non-coms or draftees playing poker and bitching about the world and politicians in a day room had better watch their tongues. General or flag officers, the only ones in the military who could conceivably ever challenge civilian authority, could meet in a downtown Washington hotel ballroom and defend or attack aspects of foreign and domestic policies and still be immune from prosecution. It is as clear and as reasonable as that.

Meanwhile, Harvey and Daniels languish in prison, awaiting their appeal to reach the various appellate courts. In a letter to a friend at home Harvey wrote, "It's the people's turn to protect me. Only they don't have to pick up rifles, just pens. Hang petitions in the candy store, Herman's, the Center, and every place you can think of because it's your turn."

The courts may very well reaffirm their sentences and validate what is legal and, but not necessarily, what is just and right. "Folly is not felony" a legal scholar once said. To find two young Negro marines guilty for saying in private conversations no more than what was on the lips of tens of millions of civilian Americans condemns the Marine Corps for its parochial and authoritarian manners. It was hardly a case for a general court-martial and certainly not at all for so harsh a sentence.

Of course the courts may also come up with unexpected variations: reduction of the sentence to time already served, re-trial, or even acquittal. But surely they also have a remarkable opportunity now to consider calmly and dispassionately whether or not the armed forces any longer have the right to transform all of their members into instant third-class citizens, as well as a growing number into felons. If the courts cannot bring themselves to re-think the entire situation, then Congress must.

Reprints available through:
THE SERVICEMAN'S LINK TO PEACE
1029 Vermont Avenue NW, Room 200
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GI's Who Question Why

> *"We are Vietnam veterans, trying to break through some of the walls of isolation that have so long separated military life from the civilian community. I think we're beginning to succeed. Even the good General Westmoreland is reacting to what's happening. Did you see his remark last week that 'there are disturbing indications that deliberate efforts are being made to introduce the divisiveness found in our society into the Army'? He hasn't seen anything yet!*
>
> *"We may not be able to match the Pentagon's assault force of lobbyists, but we're certainly going to make every effort to tell the public how it is for GI's while at the same time we are trying to inform, educate, and motivate servicemen with respect to the Peace Movement. Too many guys in the past have felt that because people were against the war they were also against the servicemen. Now GI's are seeing that this isn't the case. The gap between these two groups is quickly being closed as the servicemen and the Peace Movement join forces to fight common enemies."* -- Carl D. Rogers, Project Director LINK: The Serviceman's Link to Peace

We are accustomed to seeing the military as a closed society with special and restrictive rules and manners. It has its own judicial system, its own code of conduct. Because certain sacrifices of personal freedom are thought necessary to maintain Loyalty, Discipline, and Morale the army is more hierarchical than democratic; its watchword is Authority, not Liberty. Tradition demands that one serve when called, and serve obediently.

All that is changing as the Vietnam war grinds on. In the year ending June 30, 1968 there were more than 53,000 desertions – unauthorized absences of more than 30 days – where there had been 40,000 the year before. Draft resistance is on the rise; the latest listing from General Hershey of draft delinquents numbers 23,000. Criminal prosecutions have doubled: 1,500 Selective Service Act violation cases were brought in the last half of 1968, twice the number for the comparable period in 1967. Average sentence: up from 32 months to 37.

The word of the military is not the Holy Writ it was. Senator Fulbright doesn't think the generals are to be believed when they say we need ABM. The public resents the warnings of possible courts-martial for the *Pueblo* crew. The press is incensed by mutiny convictions and 15-year sentences for peaceful GI demonstrators at the Presidio in San Francisco. ROTC has been pushed off college campuses or stripped of academic rank. A group of army men, GI's United Against the War in Vietnam, at Fort Jackson, South Carolina, denied a permit to hold a basewide antiwar rally, is suing the army, alleging violation of their constitutional rights of free assembly and speech. Where it will all end, besides on the cover of *Time*, is hard to tell. The military will doubtless be under continuing pressure to pay more respect to the rights of GI's to the protection of the First Amendment.

Dissent within the ranks has grown to the point where it supports a radical underground press that is opposed to the war and to racism, hostile to arbitrary authority and discipline, and expressive of the special problems of enlisted men. At least 20 such papers exist, uneasily, on US military bases. Because press freedom is not the comfortable right in the military camps that it is elsewhere, because opposition to the war seems incongruous in the military, and because the army has so many ways to put down trouble among any of the 3.4 million who are in uniform, the papers may be short-lived. But they're here now, and the brass isn't happy about it.

At Fort Hood, Texas, Bruce Peterson, who edited the *Fatigue Press* was busted for drugs (microscopic analysis of lint in his pocket allegedly showed traces of marijuana) and sentenced to eight years in prison. The publishers of *Open Sights*, a paper at Fort Belvoir, Virginia that is distributed to Washington area bases, don't identify themselves. Fort spokesman Lt. Ron Zellner says he doesn't know who is putting it out, but his unofficial suspicions are that "it's got civilian backing and the military is just a front"; civilian "groups" which he won't specify but which he makes sound very sinister are behind it. *Open Sights*, and *Om*, published by a Roger Priest who claims the address, Office of Navy Information at the Pentagon, inform the GI: "This paper is your personal property. It cannot legally be taken from you. If anybody tries, demand a signed receipt from your C.O." The advice seems to work. A Fort Belvoir spokesman says, "it's not being suppressed, there's nothing we can do about it."

Officers at Fort Belvoir and elsewhere are acquainting themselves with an army regulation, amended in February, the gist of which is that military personnel have the same right to read as anyone else, and that the freedom should not be frustrated even when the material in question is in bad taste or critical of the government. If, however, the reading matter constitutes a clear danger to loyalty, discipline and morale, a base commander can enjoin distribution, after weighing whether publicity ensuing from his actions will result in increased circulation of the dangerous publication through off-post sources. Circumventing this procedure entirely, a commander can rule that publications be distributed through established and approved outlets on base, unless prior approval is sought for special distribution. Permission, of course, may be denied. The editor of *The Ultimate Weapon*, the Ft. Dix paper, is under arrest for pasting an advertising sticker for the Easter demonstration in New York on a base road sign. That may have been the only way the army could find to put the editor out of action, since *The Ultimate Weapon* uses an ultimate and inviolate distribution system, the US mails. (It's also available at bus stations, airports, and *sometimes* at Ft. Dix, Ft. Monmouth, Philadelphia Navy Yard, Stewart AFB, McGuire AFB and Ft. Hamilton.)

The extent of the anti-war movement within the military is hard to gauge, but the proliferation of organizations gives the impression that it is substantial. There is the American Servicemen's Union, GI Civil Liberties Defense Committee, GI-Civilian Alliance for Peace (Tacoma, Wash.), the Central Committee for Conscientious Objectors (Philadelphia). Papers include *Task Force* (San Francisco Bay Area); *The Bond* (New York); *Veterans Stars and Stripes for Peace* (Chicago); *Fun, Travel, and Adventure* (Ft. Knox); *Flag-in-Action* (Ft. Campbell); *Fatigue Press* (Ft. Hood); *Last Harass* (Ft. Gordon); *Short Times* (Ft. Jackson); *Logistic* (Ft. Sheridan); *Counterpoint!* (Ft. Lewis, Seattle); *Vietnam GI* (Chicago); *The Ally* (Berkeley); *The Ultimate Weapon* (Ft. Dix); *Strike Back* (Ft. Bragg); *Rough Draft* (Tidewater area); *Top Secret* (Ft. Devens); *Head On* (Camp LeJeune).

The papers are what one might expect – bulletin boards telling of demonstrations, rock concerts, other antiwar papers, conference reports, lawyer lists, buttons, new books. *Counterpoint* has run an expose of stockade conditions; *Fun, Travel, and Adventure*, legal advice. Last October, the men of Fort Dix were read a letter from post headquarters intimating that anyone who participated in any kind of demonstration would be court-martialed. *Ultimate Weapon* counter attacked by calling attention to Army Regulation 600-20, which specifically permits peaceful demonstrations by soldiers if they are off duty and wearing civilian clothes.

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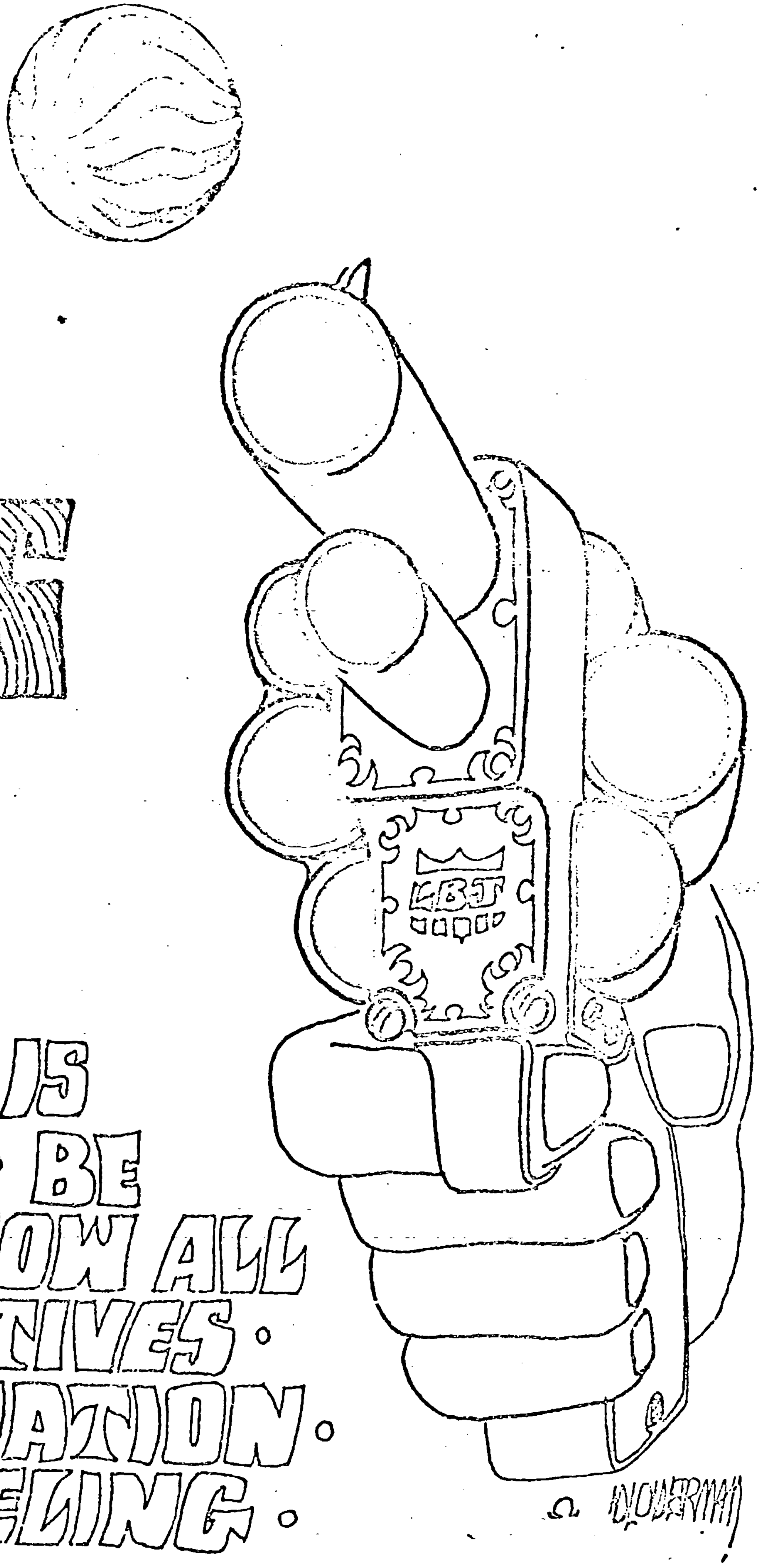
UNCLE SAM WANTS YOU



IF THE FEELING IS NOT MUTUAL. BE SURE YOU KNOW ALL THE ALTERNATIVES. FREE INFORMATION. FREE COUNSELING.

GENERAL DRAFT COUNSELING
L.A. AREA

THE RESISTANCE Bill Smith wed nights
1355 Westwood Blvd., Rm 201
Westwood, 473-6410, 879-9440
1015 N. Madison
Los Angeles, 666-1961
30 N. Raymond, Rm 201
Pasadena, 681-8935

East L. A. Peace Center
2718½ Broodlyn Ave.
Los Angeles, 264-3426

Lynn Shoemaker
734-4745

Barbara Brittin
451-9320, 625-2169

War Resisters League
654-4491

Venice Draft Information Service
1031 W. Washington
Venice, [illegible]-5812, 392-2073

Valley Peace Center
7105 Havenhurst
Van Nuys, 787-6925

BLACK COMMUNITY

Black Anti-Draft Union
750-8007, 293-3212

BRAWFO
7717 South Central
Los Angeles, 735-5963

Freedom Draft Movement
1010 Sixth Ave.
Los Angeles, 731-9578

OUTSIDE L. A.

Orange County Peace Center
Santa Ana, (714) 836-8669

San Diego
Sandy Turner
232-8866

Santa Barbara
(805) 967-1548

Riverside
(714) 682-8811

Long Beach Peace Center
433-9079, 439-4878

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WHAT FIVE MILITARY LEADERS SAY ABOUT VIETNAM:

GENERAL MATTHEW B. RIDGEWAY *Commander of U.S. forces during the Korean War, writing in Look Magazine, 5 April, 1967.*

"It is my firm belief that there is nothing in the present situation or in our code that requires us to bomb a small Asian nation back into the stone age."

GENERAL DAVID M. SHOUP *Former Commandant of the U.S. Marine Corps, speaking at the 10th Annual Junior College World Affairs Day, Pierce College, Los Angeles, 14 May 1966.*

"You read, you're televised to, you're radioed to, you're preached to, that it is necessary that we have our armed forces fight, get killed and maimed, and kill and maim other human beings including women and children because now is the time we must stop some kind of unwanted ideology from creeping up on this nation. The place we chose to do this is 8,000 miles away with water in between . . .

"The reasons fed to us are too shallow and narrow for students, as well as other citizens. Especially so, when you realize that what is happening, no matter how carefully and slowly the military escalation has progressed, may be projecting us toward world catastrophe. Surely, it is confusing . . .

"I want to tell you, I don't think the whole of South East Asia, as related to the present and future safety and freedom of the people of this country, is worth the life or limb of a single American . . .

"I believe that if we had and would keep our dirty, bloody, dollar-crooked fingers out of the business of these nations so full of depressed, exploited people, they will arrive at a solution of their own. That they design and want. That they fight and work for. And if unfortunately their revolution must be of the violent type because the "haves" refuse to share with the "have-nots" by any peaceful method, at least what they get will be their own, and not the American style, which they don't want and above all don't want crammed down their throats by Americans."

LT. GENERAL JAMES GAVIN *Testifying before the U.S. Senate Committee on Foreign Relations, 21 February 1967.*

". . . bombing attacks intended to achieve psychological impact through the killing of noncombatants is unquestionably wrong. Likewise the attack of targets near areas highly populated by civilians, where civilians are likely to be casualties, is also militarily as well as morally wrong . . .

"I believe that we can negotiate with Hanoi and with the National Liberation Front confident that a free, neutral and independent Vietnam can be established, with guarantees of stability from an international body."

REAR ADMIRAL ARNOLD E. TRUE *Writing to the Editor of the Palo Alto (Calif.) Times, 3 March, 1966.*

"We can end the Vietnam fiasco without dishonor by (1) dealing with the Vietcong as a major party to the war, (2) implement the Geneva Accords, (3) withdrawing our troops and (4) letting the Vietnamese settle their own problems . . .

"General Ky is naturally willing to fight to the last American soldier and the last American dollar. It is about time that Americans should make their own decisions and stop blabbing about 'commitments' and saying 'it is up to Hanoi'."

BRIG. GENERAL HUGH B. HESTER *Writing to Veterans for Peace in Vietnam, 8 May, 1967.*

"I opposed U.S. involvement in Indo-China in 1954, as did General Ridgeway, then Chief of Staff of the U.S. Army (see his book Soldier: Memoirs of Matthew B. Ridgway). Both of us feared this would involve U.S. ground forces in the jungles and swamps of Asia against the almost limitless Asian masses.

"I have opposed every increase in that involvement since. I oppose the Vietnamese War now, not only because it is being waged in violation of the U.S. Constitution and U.S. treaty obligations under the U.N. Charter, but also because it is in violation of the basic interests of the American people. The Vietnam War is not a war of self-defense or even of general self-interest. It is a war in the profit interests of only a very few.

"I therefore support those veterans of previous wars who are planning protests and demonstrations in Washington, D.C., on Memorial Day, against the Johnson Administration war of aggression against the Vietnamese people. This is an illegal, immoral and wholly unnecessary war.

"And I hope that those veterans now working for a sane American future will take this opportunity to set up an effective organization, perhaps along a loose confederation line, to work for a prompt end to a war which is betraying our great traditions as a free, just and peace-loving people.

"I know of no more fitting or proper task for men who have demonstrated their devotion and loyalty to the American people by risking their lives in combat, than by protesting against the terribly dangerous and unnecessary war the Johnson Administration is imposing upon the people of Vietnam. Their action, I believe, in doing these things, constitutes the exercise of patriotism in its very highest form."

the resistance

1355 Westwood Blvd. #201
Los Angeles, Calif.
473-6410, 879-9440

1015 N. Madison
Los Angeles, Calif.
666-1961

30 N. Raymond #201
Pasadena, Calif.
681-8935

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THE RESISTANCE

DECLARES THIS TO BE

"GIVE THE ARMY A FLOWER DAY"

Most of you probably think of flowers in one of three ways:

1. As something your mother grows in her garden,
2. As something that hippies groove on,
3. As something you use to seduce your girlfriend.

We suggest that flowers are something else-- a way of showing the Army and the Selective Service System that you are more than a warm, numbered body. A way of showing them that you are a human being with all the dignity and rights of a free man.

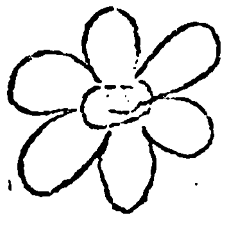
It may sound like a strange request, but we ask you to take this flower with you to the Induction Center. Politely offer it to one of the people there. Offer it to the human tape-recorder who tells you how to fill out your forms. Offer it to the medic who takes your blood-sample or to the doctor who "examines" you. Use it to remind them of your humanity.

Or, if you prefer, simply leave it somewhere in the Induction Center-- on a table, in your clothes basket, on the stairs or wherever.

Or, if you want to keep your flower, just wear it or carry it around with you all day. This flower is your personal property and cannot legally be taken from you.

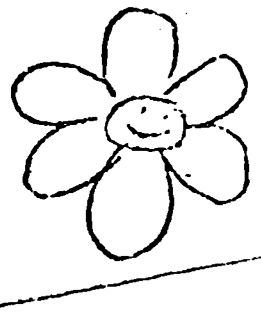
There will be some people in front of the Induction Center when you arrive there. They are members of THE RESISTANCE, young men who are refusing to be drafted and who are willing to go to prison rather than kill in Vietnam or in Americas ghettos. If you have problems with the draft, talk to them or give us a call.

THE RESISTANCE SAN DIEGO - 286-4456 * LOS ANGELES 473-6410, 879-9440



WHATEVER YOU DO WITH YOUR FLOWER,

WE HOPE YOU HAVE THE NICEST POSSIBLE DAY



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A Greyhound Bus Depot at 6 o'clock in the morning is a hell of a place. For most of you it is even more so because you are not here by choice. You have been drafted.

This grim little gathering here this morning is the first step in a process designed to change you from a free human being into a machine. A machine to be used by the Army for whatever purposes it sees fit. A machine that will probably be used to kill.

THINK ABOUT IT.

LIFE IS BEAUTIFUL

DON'T DESTROY IT

A few minutes from now you will, through the kindness and courtesy of the U. S. Government, climb on a bus for a free, two hour ride to the Induction Center in Los Angeles. We ask that you use this time to decide whether or not you will demand to be treated as a human being when you arrive. There are many young men who are demanding this, who are refusing to cooperate with the draft and the war. On each induction day an average of ten men are refusing induction in Los Angeles, an average of thirty in Oakland. And the number is growing rapidly.

Members of THE RESISTANCE will be in front of the Induction Center when you arrive. Talk to them. They have refused to cooperate with the draft. They have refused to submit to induction into the Army. They have refused to kill in Vietnam or in America's ghettos or wherever they might have been sent.

They will probably pay a price for their refusal...... a prison sentence. But they will pay that price. They have chosen to celebrate life, not destroy it. They will resist the draft and the war.

WILL YOU?

IF SO, YOU DO NOT STAND ALONE

WE WILL SUPPORT YOU.

THE RESISTANCE San Diego 286-4456 Los Angeles 473-6410 879-9440

WHATEVER YOU DECIDE TO DO, WE WISH YOU THE BEST OF LUCK AND LIFE

THE RESISTANCE

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Most of you are not here by choice. You have been drafted. Each of you must make a moral decision as to whether you will allow yourself to be used as amoral tool by the forces of death. Or whether you will demand to be treated as a human being.

We ask that you demand to be treated as a human being. In short, we ask you to celebrate life. And it is in this spirit that

THE RESISTANCE

INVITES YOU TO A PARTY

(transportation courtesy of the U. S. Government)

This morning when you arrive at the Induction Center in Los Angeles, you will find a party in progress. A party complete with music, flowers, doughnuts and coffee.

THE RESISTANCE is throwing this party to celebrate the refusal of one of its members to cooperate with the draft. To celebrate his refusal to submit to induction into the Army today. To celebrate his refusal to kill in Vietnam or in America's ghettos or wherever he might have been sent.

He will probably pay a price for his refusal... a prison sentence. But he is prepared to pay this price. He has made his choice. He will resist the draft and the war.

WILL YOU?

IF SO, YOU DO NOT STAND ALONE

WE WILL SUPPORT YOU.

THE RESISTANCE
SAN DIEGO - 286-4456
LOS ANGELES - 473-6410, 979-9440

WHATEVER YOUR CHOICE, GOOD LUCK TO YOU.

avoided when indirect methods, the kind currently invoked by the Selective Service System, are used.

Delivery of manpower for induction, the process of providing a few thousand men with transportation to a reception center, is not much of an administrative or financial challenge. It is in dealing with the other millions of registrants that the system is heavily occupied, developing more effective human beings in the national interest. If there is to be any survival after disaster, it will take people, and not machines, to restore the Nation.

Resistance:

PALO ALTO- Resistance
424 Lytton Ave.
Palo Alto, Calif.
(415) 327-3108

L.A.- Resistance
1355 Westwood Blvd.
Los Angeles, Calif.

DAVIS
David Kenny
433 Russell Blvd.
Davis, Calif.
(916) 753-2000

MARIN COUNTY
Flint Anderson
30 Waverly Rd.
San Anselmo, Calif.
(415) 454-5815

EAST PALO ALTO- Peace and Liberation Commune
2269 Cooley Ave.
East Palo,Alto, Calif.
(415) 323-0529

SAN FRANCISCO- Resistance
c/o The Hearth
1321 Oak St.
San Francisco, Calif.
(415) 626-1910

WALNUT CREEK- Resistance
2363 Boulevard Circle
Room 10 E
Walnut Creek, Calif.

U.C. SANTA BARBARA
Fred Munch
6695 Pasado,Rd.
Goleta, Calif.

BERKELEY- Resistance
1514 Grant St.
Berkeley, Calif.
(415) 843-5222

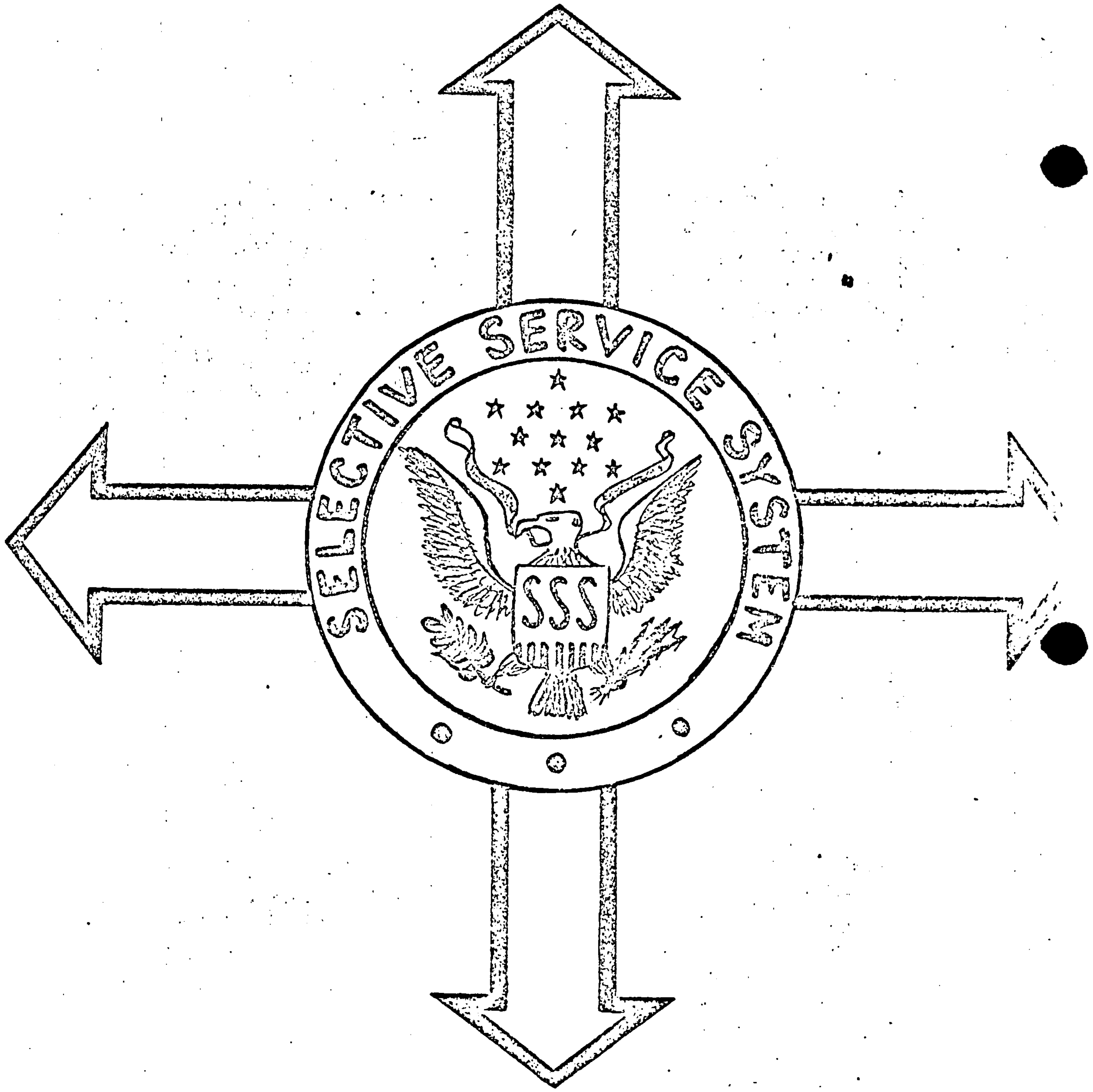
SAN JOSE- Resistance
Brian King
265 N. 5th St.
San Jose, Calif.
(415) 294-5146

SAN LOUIS OBISBO
Bill Stefanech
59 Benton Way
San Louis Obisbo, Cal.

SACRAMENTO
Ken Dursen
1819 ½ F St.
Sacramento, Calif.

peace & liberation
commune press

"CHANNELING"



(This is an unedited, official Selective Service System memorandum.)

NOTE

"Channeling" was one of 10 documents in an "Orientation Kit" put out July, 1965, by the Selective Service System. It was withdrawn, perhaps because of the outrage it engendered. However, the SSS still presents material from the 1965 pamphlet in an abbreviated and less candid form. Its policy is unchanged. See The Selective Service: Its Concept, History and Operation, September, 1967. (U. S. Govt. Printing Office: 1967-0-267-285)

* * *

One of the major products of the Selective Service classification process is the channeling of manpower into many endeavors,and occupations;activities that are in the national interest.This function is a counterpart and amplification of the System's responsibility to deliver manpower to the armed forces in such a manner as to reduce to a minimum any adverse effect upon the national health,safety, interest,and progress.By identifying and applying this process intelligently,the System is able not only to minimize any adverse effect,but to exert an effect beneficial to the national health,safety and interest.

The line dividing the primary function of armed forces manpower procurement from the process of channeling manpower into civilian support is often finely drawn.The process of channeling by not taking men from certain activities who are otherwise liable for service,or by giving deferment to qualified men in certain occupations,is actual procurement by inducement of manpower for civilian activities which are manifestly in the national interest.

While the best known purpose of Selective Service is to procure manpower for the armed forces,a variety of related processes takes place outside delivery of manpower to the active armed forces.Many of these may be put under the heading of "channeling manpower."Many young men would not have pursued a higher education if there had not been a program of student deferment.Many young scientists,engineers,tool and die makers, and other possessors of scarce skills would not remain in their jobs in the defense effort if it were not for a program of occupational deferment.Even though the salary of a teacher has historically been meager,many young men remain in that job seeking the reward of deferment.The process of channeling manpower by deferment is entitled to much credit for the large amount of graduate students in technical fields and for the

ties and pirated like potential college football players until eventually a system of arbitration would have to be established.

From the individual's viewpoint,he is standing in a room which has been made uncomfortably warm.Several doors are open,but they all lead to various forms of recognized,patriotic service to the Nation.Some accept the alternatives gladly -- some with reluctance.The consequence is approximately the same.

The socalled Doctor Draft was set up during the Korean episode to insure sufficient physicians,dentists,and veterinarians in the armed forces as officers.The objective of that law was to exert sufficient pressure to furnish an incentive for application for commission.However,the indirect effect was to induce many physicians,dentists,and veterinarians to specialize in areas of medical personnel shortage and to seek outlets for their skills in areas of greatest demand and national need rather than of greatest financial return.

Selective Service processes do not compel people by edict as in foreign systems to enter pursuits having to do with essentiality and progress.They go because they know that by going they will be deferred.

The application of direct methods to effect the policy of every man doing his duty in support of national interest involves considerably more capacity than the current use of indirection as a method of allocation of personnel.The problem,however,of what is every man's duty when each individual case is approached is not simple.The question of whether he can do one duty better than another is a problem of considerable proportions and the complications of logistics in attempting to control parts of an operation without controlling all of it(in other words,to control allocation of personnel without controlling where people eat,where they l and how they are to be transported)adds to the administrative difficulties of direct administration.The organization necessary to make the decisions,even poor decisions,would,of necessity,extract a large segment of population from productive work.If the members of the organization are conceived to be reasonably qualified to exercise judgment and control over skilled personnel,the impact of their withdrawal from war production work would be severe.The number of decisions would extend into billions.

A quarter billion classification actions were needed in World War II for the comparatively limited function of the Selective Service System at that time.Deciding what people should do,rather than letting them do something of national importance of their own choosing,introduces many problems that are at least partially embark upon some less important enterprise and is encouraged to apply hi skill in an essential activity in the national interest.The loss of deferred status is the consequence for the individual who has acquired the skill and either does not use it,or uses it in a nonessential activity.

The psychology of granting wide choice under under pressure to take action is the American or indirect way of achieving what is done by direction in foreign countries where choice is not allowed. Here, choice is limited but not denied,and it is fundamental that an individual generally applies himself better to something he has decided to do rather than something he has been told to do.

The effects of channeling are manifested among student physicians they are deferred to complete their education through school and internship.This permits them to serve in the armed forces in their skills rather than in an unskilled as enlisted men.

The device of pressurized guidance,or channeling,is employed on Standby Reservists of which more than 2 1/2 million have been referred by all services for availability determinations. The appeal to the Reservists who knows he is subject to recall to active duty unless he is determined to be unavailable is virtually identical to that extended to other registrants.

The psychological impact of being rejected for service in uniform is severe.The earlier this occurs in a young man's life, the sooner the beneficial effects of pressured motivation by the Selective Service System are lost.He is labeled unwanted . His patriotism is not desired.Once the label of"rejectee" is upon him all efforts at guidance by persuasion are futile.If he attempts to enlist at 17 or 18 and is rejected,then he receives virtually none of the impulsion the System is capable of giving him,If he makes no effort to enlist and as a result is not rejected until delivered for examination by the Selective Service System at about age 23,he has felt some of the pressure but thereafter is a free agent.

This contributed to establishment of a new classification of I-Y(registrant qualified for military service only in time of war or national emergency).That classification reminds the registrant of his ultimate qualification to serve and preserves some of the benefit of what we call channeling.Without it or any other similar method of categorizing men in degrees of acceptability,men rejected for military service would be left with the understanding that they are unfit to defend their country,even in war time.

An unprejudiced choice between alternative routes in civilian skills can be offered only by an agency which is not a user of manpower and is,therefore,not a competitor.In the absence of such an agency,bright young men would be importuned with boun-fact that there is not a greater shortage of teachers,engineers,and other scientists working in activities which are essential to the national interest.

More than ten years ago, it became evident that something additional had to be done to permit and encourage development of young scientists and trained people in all fields.A million and a half registrants are now deferred as students.One reason the Nation is not in shorter supply of engineers today is that they were among the students deferred by Selective Service in previous years.Similarly,Selective Service student deferments reduced what otherwise would have developed into more serious shortages in teaching,medicine,dentistry,and every field requiring advanced study.The System has also induced needed people to remain in these professions and in industry engaged in defense activities or in support of national health,safety,or interest.

The opportunity to enhance the national well-being by inducing more registrants to participate in fields which relate directly to the national interest came about as a consequence,soon after the close of the Korean episode,of the knowledge within the System that there was enough registrant personnel to allow stringent deferment practices employed during war time to be relaxed or tightened as the situation might require.Circumstances had become favorable to induce registrants,by the attraction of deferment,to matriculate in schools and pursue subjects in which there was beginning to be a national shortage of personnel. These were particularly in the engineering,scientific,and teaching professions.

This was coupled with a growing public recognition that the complexities of future wars would diminish furthur the distinction between what constitutes military service in uniform and a comparable contribution to the national interest out of uniform.Wars have always been conducted in various ways,but appreciation of this fact and its relationship to preparation for war has never been so sharp in the public mind as it is now becoming.The meaning of the word"service",with its former restricted application to the armed forces,is certain to become widened much more in the future.This brings with it the ever increasing problem of how to control effectively the service of individuals who are not in the armed forces.

In the Selective Service System,the term"deferment" has been used millions of times to describe the method and means used to attract to the kind of service considered to be the most important,the individuals who were not compelled to do it.The club of induction has been used to drive out of areas considered to be less important to the areas of greater importance in which deferments were given,the individuals who did not or could not participate in activities which were considered essential to the ation.The Selective Service System anticipates evolution in this area.It is promoting, the process by the granting of deferments in liberal numbers where the national need clearly would benefit

Soon after Sputnik I was launched it became popular to reappraise critically our educational,scientific,and technicological inventory.Many deplored our shortage of scientific and technical personnel,inadequacies of our schools,and shortage of teachers. Since any analysis having any connection with manpower and its relation to the Nation's survival vitally involves the Selective Service System,it is well to point out that for quite some time the System had been following a policy of deferring instructors who were engaged in the teaching of mathematics and physical and biological sciences.It is appropriate also to recall the System's previously invoked practice of deferring students to prepare themselves for work in some essential activity and the established program of deferring engineers,scientists,and other critically skilled persons who were working in essential fields.

The Congress,in enacting the Universal Military Training and Service legislation declared that adequate provisions for national security required maximum effort in the fields of scientific research and development,and the fullest possible utilization of the Nation's technicological,scientific,and other critical manpower resources. To give effect to this philosophy,the classifying boards of the Selective Service System defer registrants determined by them to be necessary in the national health,safety, or interest.This is accomplished on the basis of evidence of record in each individual case.No group deferments are permitted.Deferments are granted,however,in a realistic atmosphere so that the fullest effect of channeling will be felt,rather than be terminated by military service at too early a time.

Registrants and their employers are encouraged and required to make available to the classifying authorities detailed evidence as to the occupations and activities in which the registrants are engaged.It is not necessary for any registrant to specifically request deferment,but his selective service file must contain sufficient current evidence on which can be based a proper determination as to whether he should remain where he is or be made available for service. Since occupational deferments are granted for no more than a year at a time,a process of periodically receiving current information and repeated review assures that every deferred registrant continues to contribute to the overall national good. This reminds him of the basis of his deferment.The skills as well as the activities are periodically reevaluated.A critical skill that is not employed in an essential activity does not qualify for deferment.

Patriotism is defined as"devotion to the welfare of one's country." It has been interpreted to mean many different things.Men have always been exhorted to do their duty.But what that duty is depends upon a variety of variables,most important being the nature of the threat to the national welfare and the capacity and opportunity of the individual,Take,for example,the boy who saved the Netherlands by plugging the dike with his finger.

At the time of the American Revolution the patriot was the so called"embattled farmer" who joined General Washington to fight the British.The concept that patriotism is best exemplified by service in uniform has always been under some degree of challenge,but never to the extent that it is today.In today's complicated warfare when the man in uniform may be suffering far less than the civilians at home,patriotism must be interpreted far more broadly than ever before.

This is not a new thought,but it has had new emphasis since the development of nuclear and rocket warfare.Educators,scientists,engineers,and their professional organizations,during the last ten years particularly,have been convincing the American public that for the mentally qualified man there is a special order of patriotism other than service in uniform -- that for the man having the capacity,dedicated service as a civilian in such fields,as engineering,the sciences,and teaching constitute the ultimate in their expression of patriotism.A large segment of the American public has been convinced that this is true.

It is in this atmosphere that the young man registers at age 18 and pressure begins to force his choice.He does not have the inhibitions that a philosophy of universal service in uniform would engender.The door is open for him as a student to qualify if capable in a skill needed by his nation.He has many choices and he is prodded to make a decision.

The psychological effect of this circumstantial climate depends upon the individual,his sense of good citizenship,his love of country and its way of life.He can obtain a sense of well being and satisfaction that he is doing as a civilian what will help his country most.This process encourages him to put forth his best effort and removes to some degree the stigma that has been attached to being out of uniform.

In the less patriotic and more selfish individual it engenders a sense of fear,uncertainty,and dissatisfaction which motivates him, nevertheless,in the same direction.He complains of the uncertainty which he must endure;he would like to be able to do as he pleases; he would appreciate a certain future with no prospect of military service or civilian contribution,but he complies with the needs of the national health,safety,or interest -- or he is denied deferment.

Throughout his career as a student,the pressure -- the threat of loss of deferment -- continues.It continues with equal intensity after graduation.His local board requires periodic reports to find out what he is up to.He is impelled to pursue his skill rather than

"WHICH IS FREEDOM'S SELF?"

By

The Reverend Roy A. Ockert

Sermon delivered October 27, 1968

and

ON SANCTUARY

By

A Member of The Resistance

First Unitarian Church of Los Angeles
2936 West Eighth Street
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"WHICH IS FREEDOM'S SELF?"

The system of American justice — judges, juries, prosecuting attorneys — is today engaged — willingly or not — in sending the best of America's future to prison — is engaged in making felons deprived of their rights of citizenship of young men who are described — even by their prosecutors and persecutors — as being "not merely unusual, but extraordinary" young men — young men who are extraordinary in their moral standards, extraordinary in their intelligence, extraordinary in their courage.

The young men who are receiving such ruthless treatment are those who strongly oppost the whole concept of the Selective Service System that they refuse to cooperate with it. They refuse to claim conscientious objector status — though they could; they refuse to claim student deferments — though most could; they refuse to claim exemption because of physical disability — even if they could. As a consequence, many have been sentenced to prison, some have served terms in prison, and many more are awaiting their trials and sentences.

Are these young men fanatics that they would deprive themselves of freedom by simple acts of non-cooperation? Most of them could avoid it, if they but followed any one of the channels open to them.

Fanatics? No! Signs of fanaticism and similar abnormalities are so rare among them as to be non-existent. But they do have a determined commitment to freedom, to peace, and to human brotherhood — ideals that past generations have talked of, written about, idealized — but seldom practiced when it was inconvenient.

These young men, however, believe in these ideals. They believe in them to the point of moral compulsion. And each one believes it is his own — his individual — responsibility to live up to those ideals — that only by doing so can he be free.

Many judges and prosecuting attorneys understand — intellectually — the concern of the youth of The Resistance with peace, human brotherhood, freedom and personal responsibility. But the emotional commitment of those same judges and prosecuting attorneys is to the rules of "law and order."

The youth of The Resistance understand — intellectually — the concern of the courts — and the public — with "law and order." But the emotional commitment of these youth is to peace, to freedom, to human brotherhood, to individual responsibility — those values we have always hoped our sons would have even if we could not — or would not.

Between these two pairs of understandings and commitments there is a tension — a tension which our system of justice and freedom does not permit to be resolved. So long as that tension — that basic lack of real empathy — exists, there can be no justice for members of The Resistance. And there can be no simple enforcement of "law and order" for the public.
But, there can be freedom.

The draft works terrible devastation among the young. It imprisons some in a horrible, inhuman, unthinking military machine — leaving them maimed and crippled for life — all of them psychologically and spiritually — and some of them physically.

For members of the extraordinary people in The Resistance it means spending one's energies fighting against, rather than for — although sometimes these are one and the same For some it means long months and years in prison in order to maintain their freedom. For, yes, they do maintain their freedom — their freedom to choose — their freedom to remain human.

For many, many more young people — ordinary boys who once could have looked forward to ordinary lives — the draft often means being driven to the edge of dishonesty — often into the muck and mire of syncophancy Convinced the war is wrong — convinced that patriotic fervor is best served by not serving in Vietnam, some search for any way to avoid the draft. Boys of 17 — and younger — faced with the imminence of the draft, lacking the sophistication and background that more years would give are forced to decide — and to find means — are forced to supplicate those they think could help — and, often, to pretend, in order to fill out forms in the prescribed and approved manner. Thereby is manhood lost.

They are deprived of their freedom — for they are channeled.

There is an official Selective Service System memorandum called "Channeling" which was made available in July, 1965 and withdrawn shortly afterward — perhaps because of strong criticism of it. However, the Selective Service System still treats it as policy.

If you have not seen it you may be able to purchase a copy at the table The Resistance will have in the Patio after the service.

The document is an odd one — a frightening one — for it speaks of channeling people in their choiceof careers — in where they will live and what they will do — even if they are not drafted into the Armed Forces.

This is to be done by pressures, by exemptions, by — in effect — systems of rewards and punishments. If a young man — and, by the natural course of events — his future wife and children, gives up his freedom to choose his life's work — and chooses one that the military decrees he should choose, then he will not be drafted. If he does not do so, then he will be drafted and the military will make his choices for him in a more direct fashion.

In such a system many young men see that the only way to be free — the only way to maintain freedom for self and others — is to refuse to cooperate with the Selective Service System — even to the extent of going to prison.

It is this ability to make one's own decisions which is so crucial to the matter.

One of the assistant prosecutors — one with several splotches already on his law diploma for the successful prosecution of draft non-cooperators — has attended meetings of The Resistance. Some of the resistors say they think they see a gleam of empathy in his eyes — that, really, way down deep inside he is on the side of the draft non-cooperators.

Perhaps they are wrong — perhaps he attends only to better understand Resistance philosophy and arguments in order to improve his performance in the court. Perhaps he is just checking up so he won't be surprised in a case and made to look bad.

But, on the other hand, maybe he is truly sympathetic — perhaps he does feel that the draft law is bad — but believes that he must go along with the system.

If that is true, if he believes he must prosecute — against his better judgment and his conscience — then he has made himself a victim of the system. But he is a victim of the system only if he chooses to be a victim. He can do as members of The Resistance do — he can defy the system — he can choose his moral commitment — his humanity.

If he remains a victim of the system against his will, he is not as free as any of the resistors he is sending to prison. He can choose to go along, or to be his own man — that is a choice we all make — and our choice is based on our perceptions, our values and our courage.

But another word needs to be said about the refusal of young men to cooperate with the draft. Such civil disobedience is not undertaken in order to suffer the consequences. Civil disobedience is undertaken as part of a campaign to change the law. Being imprisoned is often a consequence of civil disobedience, but certainly not a desirable one — and generally not the purpose of the act. If one truly believes in the cause for which he engages in his act, then fighting the imposition of the prison sentence is part of the battle — however the battle is undertaken. It is part of the continuing battle against the system.

There is overwhelming evidence today that government and virtually all politicians are unresponsive to the need for change in our society — to the need for basic reforms, for loosening the fabric of society, for opening our institutions to flexibility and human concern. They are unresponsive to the expression of the needs by millions of people. There is too little responsiveness to the oppostion to

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the war in Vietnam, to demands for black freedom, to struggles for participatory democracy.

It may well be that the chief hope of human survival lies in those people — chiefly the young — who have an almost instinctive understanding, combined with the courage of dedication, to the needs and the processes of freedom.

Those who value our society, those who value democracy, those who fear and oppose the impositon of a rigid dictatorial system, those who decry chaos — will want a manner of governance to be developed which will be responsive to needs and desires of people. We can be persuaded butnot forever can we be coerced.

People throughout our society today are engaged in attempts at revolution — black revolution, Chicano revolution, youth rebellion, grass roots rebellion, and on and on. All of these revolutions have their differences, but they do have the similarity of demanding basic changes — in demanding that the old be discarded or destroyed and a new built in its place. And they have the similarity of people demanding a voice in their destiny.

Revolutions are not new — in the sense of those seeking root changes, most of us have been revolutionists of one kind or another at one time in our lives or another.

But most of our revolutions — if they got that far — usually foundered on the rock of dogma. And dogma destroys freedom; dogma says all must conform, and a censor is soon chosen — or self-appointed — to determine dogma and punish those who violate his version of it.

Too often we forget that if one is for an ideal, such as socialism, one must be for it for the sake of humanity — and not for the sake of ideology.

If one is to be free — if one is to help mankind to be free — one must no more be bound by the rules of ideology than a judge should be bound by the rules of a rigid concept of law and order.

It is here that many of the youth of today — and particularly the members of The Resistance — have an advantage. They understand that it is necessary not only to have identity as a people, but also to have identity as a person. They recognize the individual as the basic: If he is not free then man is not free. In this context, facts cannot be more important than humanity.

And there is a corrolary to this in the battle against rigid dogma: A man is not truly free until he can accept a man as a man, and not judge him as a thing, or a category.

It is here that the differentiation between the old and the new becomes explicit — between the old radicalism and the new radicalism — between the old politics and the new politics.

The old radicalism is ideological. All facts must abide by the rules, by the scientific analysis — or they cannot be true. All adherents must subscribe to the way — or they are traitors.

The new radicalism is non-ideological. It tendsto be eclectic and pragmatic. If an analysis or a prognosis does not work it must be superseded by another.

The old politics tend to be centralized. Decisions are made by small groups — by leaders and all loyal adherents abide by their decisions. One must support the leaders regardless of candidates, issues, or proceedings.

The new politics is decentralized. Decisions are made at the grass roots level — and the individual always retains his right to dissent. Persuasion and discussion — sometimes endless discussion — become the process — and participation is the watchword. The old politics is interes[illegible] inexchanging thebosses; the new politics is interested in changing the system.

This — the new radicalism and the new politics — sound chaotic — and sometimes it looks chaotic. But efficiency is not always judged by how fast things are done.

The new radicalism and the new politics develop out of a distrust of our institutions — a distrust that is pervasive. The young are convinced that most of our institutions are hypocritical and irrelevant — and they are concerned.

The young of today are turned off by the hypocrisy and irrelevancy of our institutions — including some institutions that are called radical — and many of them intend to do something about it. They are determined not to be caught in the "stone fields between the histories."

Certainly, institutions of some kind are necessary — we cannot live without them. But, in the name of freedom, neither can we live as human beings if we allow ourselves to become completely institutionalized. It is not to institutions we must give our loyalty but first to self and others, and then to the ideas and ideals the institutions represent — and only so long as they represent those human ideas and ideals.

It seems to me that the struggle against the draft — the resistance to channeling — the refusal to allow nameless others to determine one's life style — the decision to be free by exercising the freedom of making one's own decisions — that this is the essence of today's needs.

This is the defining of freedom by doing — the being free by process. If such a manner can be maintained, then perhaps there is hope.

Many of us have often despaired in the struggle for freedom. For some of you it began with the IWW free speech fights and the Palmer raids of nearly a half-century ago. For others of us, it began with Joe McCarthyism and the loyalty oath struggles of nearly a score of years ago. Each battle has seemed to be a prelude to another and each victory a single solitary mountain of sand quickly destroyed by the fierce winds and waters of the constant opposition to human freedom.

Perhaps sometimes we have desparied because we needed to look on freedom as a prize to win — a place to go — a thing to obtain. We forgot — sometimes — that freedom is a process — that so long as we are exercising freedom, we are free. And we must understand that the meaning is that so long as I exercise my freedom I am free.

Those who do not exercise their freedom are not free regardless of laws, institutions, or circumstances. They cannot be given freedom, for freedom is not a thing. It is a process.

The world, the law, the courts, the judges, the prosecutors, the police, the military can permit — they can even vanish, but if the individual neglects to exercise his freedom to make his own decisions, he is not free.

And, for the individual, the extension of this process to all mankind is manifest when he has sufficient self-esteem, sufficient confidence, sufficient awareness to avoid making decisions for others. For the freedom loving man, the concern of one to all is demonstrated in this refusal to decide for another. To do otherwise is to deny the humanness of the others.

It is here that freedom meets its master, for freedom exists best in the context of community. Where there is engagement, relatedness, care, concern — where there is compassion or, to use an old term, where there is love, there can freedom shine as it moves about, among, and with humanity.

The exercise of freedom by the hermit can have meaning for him — perhaps. But the exercise of freedom in the context of community where it must obey the dictates of compassion — and only of compassion — gives it human purpose and meaning.

For freedom to be in a society there must be mutual respect and trust in the community. Not only must a man be respected because he is a human being, but also because of the qualities of his personality. He must be seen as an individual — both unique and special, and as one to be known by his signs of identity.

But in addition there must be trust. There must be the expectations of honesty, one to another, and by each to all.

Distrust is so easily built up and, with the pressures on them, one would expect to see evidence of it among members of The Resistance. After all, law enforcement officials have proclaimed that draft resistors are the most dangerous, the most subversive element in society today, and the penalty for resisting the draft is severe.

In our country, which has progressed so far in the direction of 1984, FBI agents and CIA agents and

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other agents must be present — or attempting to be present — in every group of resistors.

Yet, the debilitating effects of suspicion, fear — of timid caution in relating to one another — is not evident among these young people. They are committed; they have taken an open position. They are honest and unafraid. They are sure that if an agent joins them, he is likely to be convinced of the rightness of their cause before they are convicted of defying his law.

To be free a man must have respect for others, and he must trust his comrades.

But he needs one thing more. He must be a self — a person — a being — a man in the world who has searched himself and found that he is human. He must be able to decide an issue on the basis of its merits and his concern for humanity — not on the basis of meretricious gains and losses. He must be able to do so without arrogance, without overlordship. He must be able to do so with compassion.

And he can do this only if he has self-respect, self-trust — only if he recognizes himself in the world because he recognizes others.

Which is freedom's self? Freedom's self is the you and me who act in this world in the way love — human concern — compassion — tell us to act. It is the you and me who call out against wrong — who resist oppression — who tell it like it is. Freedom's self is the you and me who cry over the hurts sustained by man — and try to cure them — who embrace the joys of living and loving, and who, when the time comes, embrace the reluctant necessity of death — or imprisonment.

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SYMBOLIC SANCTUARY

On November 17, 1968 the Congregation of the First Unitarian Church of Los Angeles passed a resolution which states in part:

> That the Executive Committee of the Board of Trustees, in consultation with a minister of the church, be empowered, at their discretion, to authorize the provision of symbolic sanctuary to draft resistors.

Last Summer the Division of Social Responsibility of the Unitarian Universalist Association distributed the following article concerning the concept of symbolic sanctuary:

ON SANCTUARY

During the Seventh General Assembly of the Unitarian Universalist Association held in Cleveland in the last week of May, 1968, the Arlington Street Church in Boston was in the midst of probably the first act of symbolic sanctuary for draft resisters in the U.S. News of this historic occasion drifted quickly to Cleveland and it had an effect on the delegates. In the debate on general resolutions on May 29, 1968, delegates to the General Assembly amended the resolution on "the right of dissent" to include symbolic sanctuary. The pertinent phrases are as follows:

> "Inasmuch as some of our churches have recently acted in support of young men of conviction. . . we, therefore, urge all our congregations to assist in the following ways: a. by offering symbolic sanctuary at time of arrest. . ."

Although Arlington Street Church was the first to offer sanctuary, other churches in our denomination, and outside, soon discussed this action. Some offered sanctuary (Church of the Mediator, Universalist, Providence; Community Church of Natick-Wellesley; St. John's Unitarian Church, Cincinnati). Others are still discussing this opportunity (First Unitarian, Rochester, First Unitarian Society, Newton),

Sanctuary is not the easiest concept to understand -- or the least contentious. Indeed, it is to war/peace action what Black Power is to Black/white action. It is an act of confrontation, not reconciliation -- one which many church members find difficult to understand.

The essay below, written by a leader of the Resistance -- the group which first implemented the idea of sanctuary in recent times -- is an introduction to this new concept.

--Division of Social Responsibility, UUA

SANCTUARY: ITS HISTORY, LEGALITY, MEANING, AND FUTURE

On May 20, 1968, the Arlington Street Church (Unitarian Universalist) of Boston granted sanctuary to two young opponents of the war in Vietnam. Churches in Providence, New York, Philadelphia, and Wellesley within a month offered similar refuge. On TV, radio, and in the press, the American public received bits and pieces of information about the new tactic. Because of its novelty to modern American life and its varying applications, considerable confusion prevails, even among its participants, about the meaning and practice of sanctuary. In this paper, we shall briefly examine the history of sanctuary, the legality of sanctuary today, the meaning of sanctuary to the peace movement and the religious life of the congregations which grant it, the techniques of sanctuary, the future of sanctuary, and the lessons to be learned from the recent instances in which it has been employed.

HISTORY

Anthropologically, the concept of sanctuary has a universality almost as wide as the incest taboo. In almost every "primitive" society, we can find some version of the sanctuary concept. In the Old Testament, legal references to the concept of sanctuary are very clear in Numbers and Deuteronomy. The words, "Thou preparest a table before me in the presence of my enemies", in the 23rd Psalm refers to this concept. In church history sanctuary first became legalized with the development of Christitanity as a state religion under Constantine. This claim for sanctuary by the

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early church continued the previous tradition reserved for the pagan temples of Rome and Greece. Sanctuary again received ratification in the Theodosian Code and again under Pope Leo the Great, setting the precedent for the tradition of sanctuary throughout the Middle Ages and through the Reformation. By the end of the sixteenth century, the phenomenon of sanctuary had largely disappeared as a legal entity from European culture. France abolished sanctuary in 1539 and England did the same under the reign of James I. In Spain, a vestgial influence continued until the nineteenth century.

Though sanctuary was practiced differently through the centuries and became corrupted in the religious wars of medieval Europe, the concept served to preserve a traditional separation between the sacred and the profane spheres of man's existence. The major humanitarian impulse that survived the history of sanctuary and finds embodiment in modern law, at least in theory, was the recognition that the accused should be given respite in order to present his case without the intervention of his pursuers.

In the New World, sanctuary did not find implementation in the same way in which it had existed in Europe. As Prof. George H. Williams of Harvard Divinity School has explained, "The Pilgrims who came to America. . . did not carry with them any medieval or scriptural notion of a city of refuge or of a church edifice as an asylum. They readily regarded the whole of the North American continent as a refuge for 'the reformation of the Reformation.'"

In the same way that the initial settlers fled to the sanctuary of the American continent from religious and political persecution in Europe, the first slaves left plantations in the South for refuge in Canada. In their journey Northward, they were aided and abetted by the Abolitionists, many of whom -- like the Rev. William Ellery Channing and Theodore Parker -- were Unitarian ministers. In Boston, where escaped slaves were generally returned to their masters, the Abolitionists secretly sheltered blacks in their churches and parsonages and once even stormed the courthouse at gunpoint to liberate a captive and spirit him to safety. A century later, when the civil rights movement began in the South, churches served as headquarters of the protest marches and, on several occasions, offered refuge to freedom-riders, sit-in'ers, and civil rights workers sought by state and local law enforcement officials.

In South Vietnam, Buddhist pagodas and Roman Catholic churches have often offered asylum to military and civilian personnel, clandestinely. Although the Thieu-Ky government and NLF have been known to attack religious institutions, they generally respect the physical structures, even when they know an opponent is sheltered there.

THE LEGALITY OF SANCTUARY

The American legal system did not, of course, recognize the right to sanctuary. Nor does it today, as the FBI's entry into churches to arrest draft resisters clearly shows. Indeed, for initiating sanctuary ministers, church-members, and Resistance personnel stand a chance of being tried for conspiracy to resist the draft laws or for harboring a military deserter. The former charges carry a maximum sentence of five years and/or $10,000 fine.

Nevertheless, despite the lack of a legal recognition of sanctuary in America, a case for the lawfulness of granting sanctuary can be made. First, the major aim of sanctuary is not to hide the individual, but to bring him to public attention. As a method of civil disobedience, sanctuary upholds the fabric of law by surfacing resisters from underground and making them accountable for their acts. First Amendment rights of freedom of speech and assembly guarantee the legitimacy of this process (though, as in the Spock trial, open and symbolic opposition to the draft could be judged criminal). Second, given the illegality of the war in Vietnam and conscription, international law enjoins individuals and groups to resist the criminal activities of their own government. While the Nuremberg defense will not be accepted at present in any American court of law, it is accepted by public opinion around the world and will probably some day be granted in America itself. Individuals and churches who undertake sanctuary, though on a firm legal basis in theory, should recognize the limitations in practice. The resisters have never attempted to claim immunity from prosecution on the basis of the medieval concept of "sacred space." As Victor Jokel, executive director of Arlington Street Church, observed, "While the invocation of sanctuary can have no legal force -- nor should it have -- in our society, this historic concept, as renewed today, has the force of moral imperative on the side of life and man at a time, when, through well-meaning but tragic misguidance, the leadership of our country, gutting its ideals, indicts its patriots and acts as executioner for thousands of this generation of young

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men -- American and Vietnamese of both sides."

In no way does granting sanctuary, especially for Unitarian Universalists, violate the principle of the separation of church and state. Indeed, many resisters have chosen to resist the draft because among other things, to claim and be granted conscientious objection involves a religious test. By supporting young men who will not allow the state to interrogate them concerning their religious views or require belief in a Supreme Being or its secular equivalent, Unitarian Universalist churches uphold a legal tradition for which they have traditionally stood.

THE MEANING OF SANCTUARY

In its broadest contemporary meaning, sanctuary refers to community solidarity with one of its members in moral confrontation with the illegitimate authority of the state. For the individual concerned, sanctuary provides physical sustenance, but more importantly moral support of a community of like-minded people. Sanctuary breaks down the tremendous feeling of isolation that young men in our society feel when they contemplate alternatives to submitting to the draft. Sanctuary gives meaning to their acts, offers the hope of some effectiveness in the community, and provides them the opportunity to raise the issues of conscience in their own words.

For the peace movement, sanctuary presents an intensification of the anti-war activity and offers a political strategy for ending the war in Vietnam. Through the granting of sanctuary, in a church or synagogue, war and draft resistance is placed squarely in the moral and religious context which the government denies. The spectacle of FBI officials dragging young resisters from a pulpit exposes, as never before, the real issues involved, the depth of opposition to the war, and the extent to which the Administration will ruthlessly enforce its statutes. The resemblences of the Gestapo entering Jewish Synagogues in Germany is not altogether lost, even on those who support the draft and war.

In the second place, sanctuary for the first time provides a forum for GI's who oppose the war to plead their cases before the public. Before Pvt. Bill Chase took asylum in Boston, service men who could not carry out orders to serve in Vietnam faced military prison, desertion, or continued acquiescence. Now they can go before the public and explain what life in the Army is like, why they want out, and why and how the army refuses to discharge them as conscientious objectors. Among service men, sanctuary is reported to have had an electrifying effect. If they oppose the war, they no longer have to think distantly about Sweden. They look to their local church. Moreover, the solidarity established between soldiers and draft resisters and the civilian public convincingly breaks down the popular image that the peace movement opposes individual GI's, as well as the military system. Contact with AWOLs and deserters is both false and detrimental. In short, sanctuary serves to strengthen the sources of resistance within the army, expose the political manipulation of the judicial process by the Administration, and dramatically raises the issues of conscience.

Furthermore, sanctuary offers young Americans who have sought the sanctuary of Canada an opportunity to return home, and make their opposition to the war felt. Prior to granting sanctuary to Tony Ramos, who fled to Canada in January, by the Church of the Mediator in Providence, Rhode Island, returned exiles faced anonymous prosecution and interment. Now, they can come back, make their return known, and make America realize that it has a refugee problem of its own and now a host of political prisoners.

Short of the beginning of violent resistance, sanctuary offers the last non-violent tactic to end the war. Sanctuary is to peace in Vietnam what the sit-ins was to integration in the South. After all the rhetoric, civil disobedience had to be initiated.

For the individual members of the church, sanctuary will not only test the reality of their faith, but also their common cause as a congregation. Some members undoubtedly will resign in protest. Funds will drop. The church building itself might be subjected to attack by hostile mobs, as was the case in Natick-Wellesley, or have its insurance cancelled, as at Arlington Street Church. In the ultimate confrontation with the police, church members, as well as resisters, face physical injury and arrest. Long after the resisters are gone, the church will have the difficult task of putting itself back together. Some churches might even break up permanently. These are the negative risks that sanctuary implies. On the positive side, of course, the church will have responded as a community to the call of conscience, will have remained prophetic, will have contributed to ending the war and draft, and will gain the increasing support of young people.

THE FUTURE OF SANCTUARY

As more and more sanctuaries develop, the government will be forced to crack down. Ultimately, if the war is not ended by then or a new war is begun, the peace movement in the U.S. may in part go underground. In respect to this, churches could begin to offer private sanctuary. Ministers could announce that Mr. X. is doing his alternative service under his jurisdiction, but that he will not disclose his whereabouts. The movement will remain non-violent, but the adjective "civil" will have been dropped before disobedience. Further, the possibilities of offering sanctuary to black political prisoners in times of domestic rebellion are limitless and intriguing. Lastly, if for some reason, the trustees or congregation of the church refuse sanctuary, the minister can offer his parsonage as a refuge or a group of concerned laity can join together and provide a private place of asylum.

July 1, 1968

NOTE: A Special Report On Sanctuary, compiled by the Division of Social Responsibility is available at the Book table in the Foyer, or from the Distribution Center, UUA, 25 Beacon Street, Boston, Ma. 02108. The price is 75¢.

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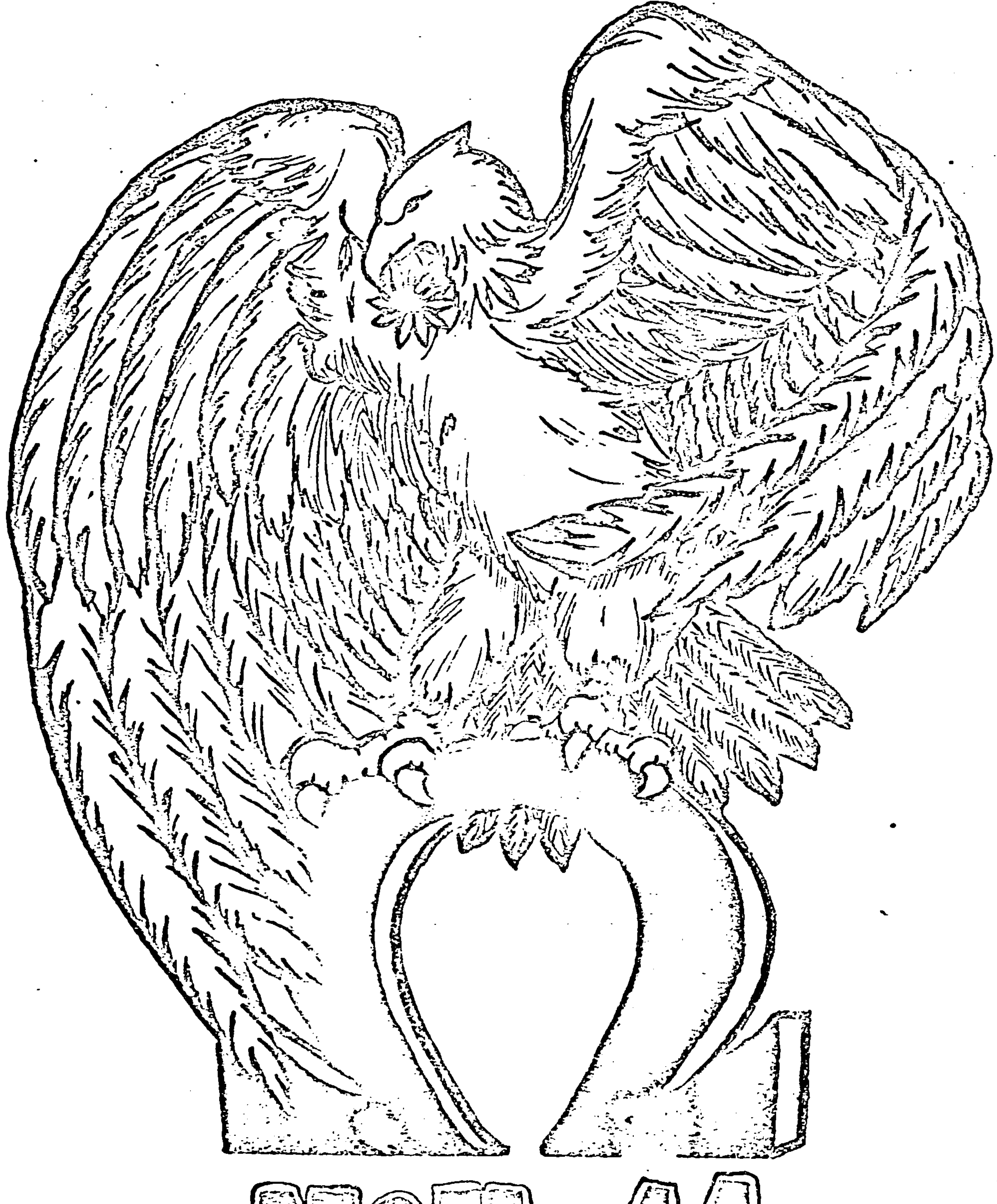
RESIST THE DRAFT



NOV. 14

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As young people in America we live in an environment which we simply do not control. We have little sense of power, of control over our destinies because the basic decisions about how we will live have already been made by someone else. The schools, the jobs, the media -- the culture in which we must forge a life -- exist largely to serve someone else.

We grew up steeped in the myth of freedom, in the notion that all men were free to create their own lives. When the Southern blacks first challenged that assumption, hundreds of us went to the south to remedy the 'Negro problem', to help them achieve self-determination. Meanwhile, thousands of us looked to Vietman, and began the task of lobbying for their freedom as well. Only slowly have we come to see that we are in no position to go help another in his struggle: for our lives and our strength have been usurped as well, and we have little to offer a real struggle until we get together ourselves.

Large numbers of us are beginning to understand that the arrogance and greed of a nation which has tried to impose a sterile way of life on other people, must of necessity strip us of our potential. As we emerge from a false sense of our own 'freedom'. we find ourselves isolated from each other, taught to fear relationships, afraid of exploring new ideas and experiences. But beyond that general context, we see that those same people who refuse to open up to the world, who prefer to rule and control it, will determine the possibilities for our lives: when they decide to wage war on a culture abroad or at home, then we must be their soldiers; when they wish scientists, technicians, social scientists or international businessmen-lawyers to staff their growing empire, then we will be that staff; when they deem a specific ideology 'the truth', then we will learn that ideology in their universities and through their media.

In the face of such control we are very uneasy, dissident, or simply angry. We are aware that we are alienated from our potential, that our imaginations are crippled, that we are held impotent by all sorts of doubts and fears. As a group, we begin to feel like exiles in our own country; as the war goes on, one by one we leave the schools we can no longer trust and face the military, Canada or jail.

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But we needn't face the world alone. It is our isolation from each other which allows us to be controlled, and which is the root of much of our despair. It is possible for us to come together to attack a common problem in our common good, to form a community which exercises power in the best interests of all men and women. For us, there is no representative. What we need, what we must have to live a decent life, we must create.

Like the Vietnamese, the blacks, and the poor, we need space to work in. Resources must be freed, military force must cease, wealth must be distributed so that a human life can exist. Those of us who face the draft, the military's greatest tool, must decide how we want to live together. We can continue doing as we have been doing, making decisions out of fear, our eyes partly closed, living in a false security. Or we can decide that people must determine their fate, must control their environment, must share in the building of decent lives.

If we decide, as thousands of us have, that ~~work against~~ the draft and the military out of a position of non-cooperation is the best way to affect the priorities and direction of the American state, the price of such a 'liberation' is up to five years in jail. It is a small price compared to the sacrifice facing the Vietnamese or the black who stands up against our military to build his own community. But more importantly, what seems crucial to us is that we look at the whole context of our life, its whole direction and decide who will ultimately determine it. If we decide to do that together, as part of a community, we can expect repression, of which this particular jail term is a small part. But what is important is that as we move toward significant changes, repression is inevitable; it is already beginning. Our strength is in our community, in our understanding that if we are strong enough, if we grow, if you join us, then we will make it. We may or may not ever go to jail for returning a draft card. But if we do go, we go knowing that we leave a community to which we will return, in which we have done real work together.

In the last year, several thousand young men have returned their draft cards. On Thursday, November 14, hundreds more will do so all across the country, as a step toward building a more humane America. Will you join us?

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Selective Service processes do not compel people by edict as in foreign systems to enter pursuits having to do with essentiality and progress. They go because they know that by going they will be deferred.

The application of direct methods to effect the policy of every man doing his duty in support of national interest involves considerably more capacity than the current use of indirection as a method of allocation of personnel. The problem, however, of what is every man's duty when each indicidual case is approached is not simple. The question of whether he can do one duty better than another is a problem of considerable proportions and the complications of logistics in attempting to control parts of an operation of personnel without controlling all of it (in other words, to control allocation of personnel without controlling where people eat, where they live, and how they are to be transported) adds to the administrative difficulties of direct administration.

Deciding what people should do , rather than letting them do something of national importance of their own choosing, introduces many problems that are at least partially avoided when indirect methods, the kind currently invoked by the Selective Service System, are used.

Delivery of manpower for induction, the process of providing a few thousand men with transportation to a reception center, is not much of an administrative or financial challenge. It is in dealing with the other millions of registrants that the system is heavily occupied, developing more effective human beings in the national interest.

-----"Selective Service System of the United States"-----

Resistance Raps 7:30 P.M. Every Sunday at 2819 Francis L.A.

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BEGINNINGS AND BECOMING

The Story of the Chalice of Blood

by

The Reverend Roy A. Ockert

This sermon was delivered first at the First Unitarian Church of Los Angeles on December 31, 1967 and in a somewhat revised form at the Unitarian Church of Studio City on January 14, 1968. This version is closest to the latter.

First Unitarian Church of Los Angeles
2936 West Eighth Street
Los Angeles, California 90005

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BEGINNINGS AND BECOMING

Studio City -- January 14, 1968

by

The Rev. Roy A. Ockert

Man's existence is an eternity of beginnings and becoming. Every day, every moment has its beginning -- and in the beginnings are the becoming. In the eternal now is encompassed what we are, what we have been, and a foreshadowing of what we shall be.

This activity -- this ongoingness -- exists in a whereless world -- a world which at best has only physical direction, not moral and not spiritual -- except as we make it so. It exists also in a world of self -- the being we have become -- and a world of selves. We are not alone even when others are not physically near us because the echoes and reverberations of their presences sound in the recesses of our minds and our beings.

In this whereless world the quality of human decision and human relationships play crucial roles --decisions and relationships that raise the question of life itself.

How do we operate in a world in which we are both master and slave -- the master who determines where we would go, and the slave who is tossed by destiny to where we are going?

Let me tell you a story -- a true story -- about young men and women who are determined to exert their mastery of fate so far as they can. Involved in the story is an institution which, for hundreds of years, has encouraged man to be man -- to strive for mastery of self.

Early last November, I was informed that I had an appointment with a young man who wished to talk about conscientious objection. I expected a youngster would come in who wanted help in drawing up his application for conscientious objector status to be presented to his draft board.

Instead, at the appointed time, two bearded men walked into my study. We sat down and it developed that they were members of a group calling themselves "The Resistance." They had a request to make. The request was that the church should provide "The Resistance" with a place where they might sponsor a Service of the Act of Conscience. They said that they would like to have a service which would be similar to that held at the Arlington Street Unitarian Church in Boston in October. What they wished, they said, was to have a service which would be religious, which would be impressive and worshipful, at which young men could register their opposition to the draft. Although some of the draft resistors might prefer to burn their cards and The Resistance did not want to forbid them from doing so, they preferred to provide a small chalice of blood in which resistors might either dip their draft cards or drop them. In addition, there would be an alternate -- empty -- chalice in which participants might put their cards.

I suggested that they contact the president of the Board of Trustees and let him know what they wanted, and that they do this before the meeting of the Board the following Wednesday, so that the Board could take up the matter and make a decision about it.

On the following Wednesday evening, shortly after the Board had begun its session, three bearded men walked into the study, and introduced themselves. I told the Board that I had met with two people, including one of the three, and what they had in mind. The three young men went into greater detail. The Board asked questions and then decided that they should have a special meeting which all members of the Board would be urged to attend and that meanwhile we could obtain advice from the legal counsel of the church and would try to find out more about what had happened in Boston.

During the succeeding days, we did contact Boston. We were told that in Boston there were no legal repercussions and that none were expected, although there might be some harrassment by governmental agencies such as the FBI. (I said that this would not be new to our church.) We also talked with the church's legal counsel.

On Sunday the Board discussed the matter at great length and finally voted unanimously to approve the use of the Auditorium by the Resistance on Monday, December 4 -- the national day of resistance. Later, I was contacted again by members of "The Resistance" and by the Rev. Harlan Weitzel, an Episcopal minister who is executive director of the Los Angeles Chapter of Clergy and Laymen Concerned About Vietnam. It was decided that Father Weitzel would have principal responsibility for finding ministers to take part in the service. The Resistance wished to make the service as ecumenical as possible. Because of the time limitations Father Weitzel had a very difficult job finding ministers who would be available at the appointed time. Meanwhile, we also worked on the preparation of the order of service. We followed that of the Arlington Street Church very closely -- making only a few changes.

On the morning of the service -- only an hour or two before it was to begin -- I received a call from the man who had been expected to give the invocation. Unfortunately, it was necessary for him to perform a funeral service for a colleague and he would not be able to be present at the service. We asked one of the other men who was taking part, a Unitarian Minister, to do the invocation.

For the service then, we had four ministers: the Rev. Richard Weston of the Whittier Unitarian Church, the Rev. Harlan Weitzel who gave the principal address, the Rev. Wayne C. Hartmire, Jr. who is director of the California migrant ministry and myself; and several young draft resistors.

There were a number of newspaper, radio and TV reporters present at the service, and TV news cameras, bright lights and tape recorders had been set up around the chancel. Shortly before the service I asked the news people to be as quiet as possible during the service itself -- to realize that this was a solemn religious event. I must say that the news people were very good about not talking. Only one of them was audible during the service, but, all in all, I think they were as quiet and unobtrusive as they could be and still do what they were there to do -- that is to obtain pictures and news of the event.

Our church organist, Waldemar Hille, played the organ while the people were gathering, and the service began with the reading of the invocation by Dick Weston.

This was followed by the hymn: "Once to every man and nation comes the moment to decide" -- the hymn which we sang near the beginning of this service. I must say that the young people present at the service put more feeling into the singing than is usually heard from a congregation. After all, it is their moment to decide for the good or evil side even more than ours.

Mr. Weston then led the responsive reading: "The Young Dead Soldiers," which is a poem by Archibald MacLeish and includes the words, "The young dead soldiers do not speak. Nevertheless, they are heard in the still houses....They say: we have given our lives, but until it is finished no one can know what our lives gave. They say: our deaths are not ours, they are yours. They will mean what you make them. They say: whether our lives and our deaths were for peace and a new hope, or for nothing, we cannot say: we leave you our deaths. Give them their meaning. We were young, they say. We have died. Remember us."

Then came an aspiration in which I attempted to voice our opposition to war, and our hopes for the future. The aspiration is based on a prayer by Walter Rauschenbusch, a Christian Socialist minister of several decades ago, but I have extensively revised it. You heard it this morning. To me it expresses the hopes and desires of men and women over the ages for an end to war and bloodshed -- and most particularly, those men and women who have huddled in the rooms and cellars of their homes while the hellfire of bombs, and bullets and napalm have roared about -- those men and women who have suffered the unspeakable anguish of cradling the bloody bodies of small sons and beautiful daughters, of beloved husbands and loving wives, of respected fathers and doting mothers -- those men and women who have been forced to leave ancestral homes and familiar scenes because strangers wanted to kill and to destroy on their land.

Following the aspiration there was almost a minute of silence, and then another responsive reading. This one entitled "On War." It is from the Tao-Te-Ching, attributed to the Chinese philosopher of ancient times, Lao-tzu, and it is the one you read earlier -- the one which urges you to remember that "the death of a multitude is cause for mourning" and which begs you to "conduct your triumph as a funeral."

After the responsive reading there were statements by several of the young men who are members of the Resistance -- men who were showing their opposition to war by turning in their draft cards. A long poem was read by a young man, Rick Lippman, who grew up in the First Unitarian Church of Los Angeles and who has decided to resist the draft. The poem -- read with great feeling and purpose -- elicited a strong response.

Then Wally Hille led us in singing folk songs -- folk songs concerning war, such as verses of "We Shall Overcome," and "Down by the Riverside", and while the singing was going on small bits of bread were passed out to the congregation as a meal of reconciliation.

Someone in the congregation shortly suggested that people stand and clasp hands while singing. At that moment there was a deep feeling of community in the hall -- shared I am told by all but two men identified as FBI agents.

Then came the address, a very stirring address, by the Rev. Harlan Weitzel. Unfortunately, I do not have a copy of it, so I cannot read it to you, but it closed with the statement which has been signed by many ministers and many citizens -- the statement drawn up by the Clergy and Laymen Concerned About Vietnam:

"These are times of extraordinary confusion. We are surrounded by conflicting voices advocating diverse solutions to difficelt national and international problems. Far from having all the answers, we are humbled by the complexity of events. But in the midst of confusion one thing is painfully clear: there are thousands of young Americans whose consciences forbid them to support our country's military policy by participation in the armed forces. They are now faced with a choice of either violating their consciences or being imprisoned.

"Congressional indifference to appeals for justice has convinced us that it is no longer enough to speak in defense of the rights of conscience. The time has come to act in defense of these rights. It is no longer enough to protest the injustice of the present military conscription system. The time has come to pledge active support to all who in conscience and through non-violent means decide to resist its injustice.

"We regret the misunderstanding and disorder that may be attributed to such resistance. But the fault we believe lies not with the resistance but with the injustice resisted.

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"This injustice stems from the assumption that a government can both define and monitor the claims of conscience. Such an assumption is familiar and acceptable to dictatorships, but it is foreign and offensive to a democratic society.

"We deny both the right and the competence of a government to stand in judgment upon the conscience of its citizens. Yet this is precisely what our government is doing, and its incompetence at least is clear. According to the government's definition, a conscientious objector is one whose 'religious belief and training' does not include 'essentially political, philosophical, or sociological views, nor merely (a) personal code.'

"Not to believe in God may be a gross misfortune, but not automatically an ethical default. It is absurd to claim that a man must be a believer in order to be conscientious. Further, since conscience is by definition a matter of personal conviction it is meaningless to exclude a personal moral code as a basis for 'sincere and meaningful' objection. Neither can political views be excluded. Ethical decisions must be made in relation to particular events. Therefore the citizen whose conscience forbids him to participate in a particular war is as deserving of respect as a citizen whose conscience forbids him to participate in any war.

"This is a long-standing Jewish and Christian tradition. Yet the tradition we honor is not honored by our government. This fact alone should make it clear that our civil disobedience is a form of religious obedience.

"Our concern, however, is not for our religious heritage only; it is for our democracy as well. Claims of conscience have always been troublesome to governments. Man's conscience is by nature restless and independent. It cannot be chained by government regulations any more than by religious or ideological edicts. The forces of tyranny have always, and with good reason, feared the expressions of conscience and sought to suppress them.

"In a democratic society, however, in matters of conscience a government should have recourse to persuasion, not to coercion. The present Selective Service system simply does not do this and is therefore not worthy of our democracy. It represents a substitution of force for reason, an effort to obtain obedience without assent. So for both patriotic and religious reasons we are now forced to the defense of those who wish to resist the encroachment of government upon the sanctity of conscience.

"The Selective Service Act asserts that anyone 'who knowingly counsels, aids or abets another to refuse or evade registration or service in the armed forces...shall be liable to imprisonment for not more than five years or a fine of ten thousand dollars or both.'

"We hereby publicly counsel all who in conscience cannot today serve in the armed forces to refuse such service by non-violent means. We pledge ourselves to aid and abet them in any way we can. This means that if they are now arrested for failing to comply with a law that violates their consciences we too must be arrested, for in the sight of that law we are now as guilty as they.

"When true to their tradition churches and synagogues have always been sanctuaries for conscience. We therefore call upon our fellow clergy and laymen to sign this statement, to set up draft counselling centers, to do everything possible in their communities for these conscientious objectors, and to be prepared to pay whatever price may be exacted to defend the rights of conscience our government refuses to honor. As clergy and laymen we could live neither with ourselves nor with our God if today we did not keep faith with those who refuse to surrender their consciences to the state."

Then there was another moment in which we were made aware of the reality of sacrifice. A young man, Darrell Skrabak, a draft refuser recently released from Lompoc prison, spoke, and gave his reasons for having been willing to serve the prison term, and his belief that this was not too great a sacrifice to make. We are all faced with decisions and he urge us to make the decision, realizing the consequences, but not being afraid of them.

Following his address, which resulted in a standing ovation, we sang another hymn, The New Patriot. It begins: "Who is the patriot? He who lights the torch of war from hill to hill? Or he who kindles on the heights the beacon of a world's good will...?"
and it ends:
"Who is the patriot? Only he whose business is the general good, Whose keenest sword is sympathy, whose dearest flag is brotherhood."

It is the hymn which, if you are willing, you may sing in a few minutes.

During the singing of this hymn came the offering. Twenty-two young men walked up to the table we had placed on the chancel, on which there were two lighted candles and two glass chalices -- one of them empty; the other containing about a pint of blood which had been contributed by members of The Resistance some time before the service began. I did not count them, but I would guess that fewer of the cards were dropped in the chalice in which there was blood than into the empty chalice. No one burned his draft card.

As soon as the young men had depostied their cards I walked over and placed in the chalice which had no blood the scroll on which were listed the names of people who had signed the statement of complicity -- the statement which said that the signators risk whatever they need risk in support of young men who conscientiously oppose war.

Following the singing and the offering of the draft cards and the statement of complicity, the benediction was delivered by the Rev. Wayne C. Hartmire. Then Father Weitzel and I took the two chalices and went outside, and subsequently a parade was formed and we marched toward the Old Federal Building.

In the order of service we asked that the people march on the sidewalk and maintain good order. I did not march all the way with them because I had some work to complete at the church. I came back and then went on to the Old Federal Building. I was told that on the route there had been no trouble. There had been very few people shouting insults at the marchers, but a number who uttered words of encouragement, and a few who joined the march en route. There had been a great deal of attention shown to the chalices, but everything had gone very peacefully.

At the Federal Building there were a few speeches and then the two chalices were taken into the building and left near the elevator. The young men had been refused permission to go to the United States Attorney's Office.

That is the story of the famous blood-filled chalice. It is the story of the Service of the Act of Conscience. It is the story of young men who every day are putting their futures on the line because they oppose war -- and especially the horribly immoral war against the people of Vietnam. They have decided that they are not going to bow down to the cruel machine of war, to the threats of government. They are not going to be cowed by the vicious mouthings of superpatriots, nor are they going to be seduced by the squeaks and squirmings of fainthearted liberals.

They -- as we -- live in an absurd world.

Despite our longings and our strivings, our fountains of youth, our pep pills and facial surgery -- despite all -- the self of which we are aware can never truly belong to this earth. We are frustrated by the fact of time, the inevitability of death, the meaninglessness that routine so often makes of our lives.

We are frustrated by the hostile character of nature that permits smog, and fire, and flood, and earthquake.

We are frustrated by the limitations of human reason and knowledge, and by the mystery and irrationality of man's own nature.

In short, the absurdity of life lies neither in man nor in the world, but in the confrontation between what man wants and what the universe offers him. It is this confrontation which causes many men to despair of life, to withdraw from it, to become bitter or cynical and -- sometimes -- to become desperate reactionaries.

We have a strong tendency to make this confrontation between man and the universe an act of horror by our tendency to kill, to maim, and to destroy. Our bitterness, our lack of faith in man, and our innate knowledge that there is no good god above to give us guidance turn us like jackals against one another. And when we do this we destroy hope, and we destroy the last best chance man has to laugh joyously with the sun, and the stars, and the wind, and the waves of the sea -- and with one another.

I think the young men who took part in the service last December 4th are aware of this wall of absurdity. They are aware that the absurd world is not wooed by murder and destruction. They are aware that the only hope is revolt against absurdity -- revolt, even though there is no hope for ultimate triumph -- revolt, even though it will be but another of the beginnings and will have to be done again and again and again. But they are interested in what they and we are becoming.

Under the roof of that Auditorium and under the skies and sun that followed them on the march to the Old Federal Building they stoutly and peacefully asserted their revolt against the inevitable. And one of them -- a young lady with a beautiful voice -- sang songs of peace and hope, all the way from here to there.

In my dealings with members of The Resistance, I have been deeply impressed by their civilized manners, their exceptional decency, their extraordinary sensitivity. These are not young people out on a lark. They are young people deeply committed to life, and solemnly involved in revolt in order that life might continue.

And with them goes the force of reason. I do not know why they chose to have a chalice of blood in the service, but I am certain that it was a choice made carefully -- that it was a reasoned choice, one that they measured against other choices. I think it was a moderate choice as against other things that might have been done.

I do not know the meaning of the blood to the members of The Resistance.-- perhaps there were many meanings. To me it seemed to symbolize their preference to offer the most elemental parts of their beings in defense of freedom, decency and rationality in this, their country, as over and against the shedding of the blood of thousands of people in Vietnam -- and thereby adding to the adsurdity of man's condition in the world. At the same time it is presenting to us here and now what we are responsible for there.

Against absurdity there must be revolt if we are to live, and if we are to be human, but our revolt must be measured -- must be reasonable -- must be moderate. And the only means we have for thus measuring our revolt is human compassion.

Human compassion is the active concern for the life and growth of humanity. The concern must be active, and implies labor -- possibly sacrifice.

Human compassion implies responsibility -- the ability to respond to the needs for love and attention.

Human compassion has as a major component the attitude and actuality of respect -- not fear or awe, as for governmental authorities, but the ability to see persons as they are -- and to have compassion for them regardless of what they are.

Human compassion requires knowing man -- knowing his foibles and virtues, his strengths and weaknesses -- for only by knowing man do care and responsibility have a chance to operate with compassion.

It is this human compassion of which great religious leaders have spoken when they have said: "Love thy neighbor as thyself" or have voiced their version of the golden rule. It is this human compassion which I believe motivates the young people who compose The Resistance.

It is this ~~human~~ compassion which is the last best hope of the world. It is this human compassion which is the foundation stone of our most sacred religious beliefs, of this institution -- and for centuries, it has been the best expression of the Unitarian and Universalist religious beliefs and practices -- and of the beliefs and practices of all other religions worthy of the name.

Our church has stood for freedom -- both here and abroad. It was born out of the struggle for freedom -- out of revolt and resistance to those who would be gods. Michael Servetus was burned at the stake for his insistence on speaking the truth as he understood it; the last two victims of the burning stake in England were Unitarians who had been condemned for heresy.

Universalists, because of their compassion for humanity, could not believe that god could be so cruel as to condemn even the most evil man to eternal damnation -- and they revolted against the religious dogma of their times.

The finest hour of Unitarians and Universalists throughout our history has been when we have spoken for freedom and human decency -- and when we have provided places for others to do the same.

History has a trap -- for it is so easy to assume that once a thing has been accomplished it has been accomplished for always -- or at least for our lifetimes. Yet we know that life is full of beginnings -- beginnings that can become despair, cynicism, bitter reaction. Or beginnings that can become desperate but joyous revolt -- can become expressions of human compassion -- can become the community we all long for -- and which once in a while we achieve -- as happened here, in the auditorium of the First Unitarian Church of Los Angeles, at noon on Monday, December 4, 1967 -- the national day of resistance.

And these beginnings and this becoming are always with us. The prophets who will warn us of impending disaster, who will risk and shed their life's blood out of compassion for humanity -- even those who despise them -- these prophets are always needed. Sometimes they counsel us -- they implore us -- to resist monarch and government. And, sometimes, we should heed their words.

May we feel grateful to the young martyrs of The Resistance who have offered to sacrifice their liberty and their future -- and even given a few drops of blood to symbolize their determination -- in order that we -- all of us -- might have a tiny bit better chance for peace on earth.

And maybe be grateful for those few who join in striving to obtain and maintain the freedom we so highly prize.

And finally may you and I dedicate ourselves to those beginnings which could result in our becoming more compassionate and more human -- even in a world in which our hopes are absurd. For in our beginnings are our becoming -- and the only becoming that fits man is to be man.

The only way to be man is to revolt against the pains of our existence, but to revolt in moderation and with compassion.

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Military Selective Service Act of 1967

. . . it shall be the duty of every male citizen of the United States who is between the ages of eighteen and twenty-six to present himself for and submit to registration. (from Sec. 3)

. . . any person who refuses registration or service in the armed forces shall be punished by imprisonment for not more than five years or a fine of not more than $10,000, or by both such a fine and imprisonment. (from Sec. 12)

Many young men feel, when they turn 18, that life is just beginning for them. They are starting to do things on their own; some are starting careers; others want to travel; all have their future before them. But the draft takes away the hope and plans each man has.

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The purpose of the SSS is not only military procurement, but indoctrination and channeling of youth.

The government is always fearful of free-thinkers, non-conformists, self-reliant men, those who would govern themselves. The draft exists to repress and subordinate the independent integrity of youth and impress upon them the concept of obedience and law. By requiring registration, the government is saying, "Your life is not your own. You belong to US. We will tell you how to live."

Once the feeling of resignation, of having-no-choice, of being impotent, takes hold in a young man, the government has an easy time enforcing social uniformity.

The non-registrant is a free man, a self-determining being, who can think for himself, who can act on his own, and who is responsible for his actions. Are you one?

P.S. If you have already registered, it's not too late. You can send back that draft card and, in any case, you can refuse to submit to induction.

The List of Non-registrants is Growing

Jonathan Bell
Dan Bromley
Walter Brokaw
David Brown
Daniel Brustein
Andrew Detsch
Jerry Dickinson
John Dobson
Brien Griffen
Gaylord Hansen
Jay Harker
C. J. Hinke
Richard Johnson
Ed Brown

Christopher Jones
Josh Kricker
Mike Mattin
Jeffrey Mertens
Jeffrey Mock
David Mott
Tom Rodd
Douglas Roemer
Mark Schneider
Stanford Smith
James Tourtellot
Richard Trombley
Gary Woods
Greg Nelson

As author and compiler of this leaflet, I am responsible for the viewpoint presented. I was released on April 13, 1967, after 17 months at Allenwood Federal Prison Camp for refusing the draft. I have and will continue to advocate draft resistance and encourage non-cooperation.

Fred Moore

FOR INFORMATION:
THE RESISTANCE

2819 W. Francis Ave.
Los Angeles, Calif.
382-4447

11317 Santa Monica Blvd
Los Angeles, Calif.
473-6410 879-9440

1090 W. 30th St.
Los Angeles, Calif.
749-8905

207 S. Jackson
Glendale, Calif.
247-4964

YOU DON'T GOTTA

SAN DIEGO
91 1708
RESISTANCE

That's right. You don't gotta do what the Man says. You don't gotta jump when he says, "JUMP." You don't gotta be a slave of any system or institution. You can say, "NO" and be a free man.

Think About It

Your life is your *own.* The choices you make in life are yours. You are responsible for them. Think, before you act. Your conscience may guide you. How do you *feel* about what you are doing? Good? Happy? Fearful? Angry? The next time anyone tells you what to do, ask yourself, "Is this what I want to do?"

Why? Because if you just go along, you will be used as a tool, and exist as a cog in a machine. But if you decide for yourself and are aware of your actions, then your life will take on meaning.

"Registration for the draft is the first step in manpower procurement."

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General Hershey said that. Once you register, you become a number They've got your number on a card. And that card you carry in your pocket is the *modern-day* chain of the Selective Slavery System.

Once you sign up, you become government property. And the government keeps track of its property. The system will classify you and keep a file on you: where you are, what you are doing, school, job, family, etc. They want to know all about you because the system *needs* you – you're potential cannonfodder. That's right. Once you join the SSS, you're on call. And when the "Greetings" come you get to kill and be killed.

Don't Sign Your Life Away
Refuse to Register
Be a Man, Not a Number
Refuse to Register
End the Draft Now
Refuse to Register

Non-cooperation: The Power of the People

The government has no power except that which we the people give it. And if we withdraw our cooperation, the government will collapse. Here lies the power of the people to overthrow oppressive government directly re the Declaration of Independence. To regain our sovereignty – control over our own lives – we must deny the government our bodies, our minds, our labor, and our resources.

This task is not easy. The government is big and is controlled by corporations, property owners, the wealthy, and the military. This power elite or "Establishment" maintains itself through governmental departments, laws and courts, and the enforcement agencies: police, FBI, the Armed Forces (with modern technological weapons systems), jails and prisons. These power institutions continue to exist due to our own weaknesses, insecurity, and fear. Yet the complex system by which the Establishment imposes its will on the people can be broken. Here is how.

Non-violent Revolution

All of the institutions and agencies of the government are in the hands of human beings – people like ourselves. (Comprehension of this fact is the key to non-violent revolution.) And even though the system is mechanical and structured (a bureaucratic mill), the operations and decisions are made by persons with needs, families, and personalities. In short, people are not perfect, nor uniform. And this is beautiful. (Fortunately, we have not yet attained the Brave New World where beings are automatons.) More importantly, no matter how much the system manipulates the physical world, there are forces that cannot be systematized: e.g. *Love, Creativity, Freedom, Joy.* With these forces we can subvert the government. By being friendly and cheerful, for example, we may be able to turn-on civil service employees and government officials. Often, such persons say they are just doing their job. Through our actions and attitude we have to make it clear that: 1) we cannot help them do this job, 2) that we mean them no personal harm, but wish to be friends. Hence, it is unnecessary to attack or destroy the power institutions per se, rather we may bypass them and appeal directly to the human heart of those working there. In time the institutions will be unable to function, as more and more people in them renounce the government's policies and quit their jobs.

We need to build a movement that goes beyond institutions to an understanding that we are all part of the family of man – that we are all in this together – that people are more important than institutions or systems. Governments that wage wars cannot do so if people don't give them any support in doing so.

To Bring Down the Government

What is needed, in the opinion of many, is a nationwide campaign of non-cooperation with any institution the government uses to back up its war policy. A strateg[illegible] of non-cooperation means: refusing the draft, refusing [illegible] work in war industries, non-payment of war taxes, boycotting schools and universities, boycotting elections or voting NO, refusing to comply with repressive laws, non-cooperating with arrest, courts, and prisons.

First, we must *know ourselves:* Who we are, how we got here, and where we are going. We must find out what we are about and why. Without this self-analysis and searching for the truth, we will not have the faith and endurance to carry on the struggle. For it will be a hard struggle – many of us will be beaten, imprisoned, and die. Let us be clear about that right now. Those who want to romanticize can read novels and dream, but those of us who are into making the revolution must have no illusions. Strength does not come from physical capacity: It comes from indomitable will. He who takes his courage from the possession of a gun or weapon feels powerless when he has none. But he who has the courag[illegible] of his convictions, possesses soul force and will never submit.

Second, by appealing to what is best in each person – be he a policeman, judge, guard, agent, or whatever his official title – perhaps we can free him from the power system. One can be friendly and loving while non-cooperating. Human communication is enhanced because the non-cooperator is affirming the dignity of both the other person and himself – the "person-to-person", equal relationship – rather than by submitting, giving *de facto* approval to an "officer-prisoner" or "judge-defendant" authoritarian relationship. In summary, we must say "YES" to the human side of our brothers, and "NO" to the official side. In the words of Gandhi,

"Be Truthful, Gentle, and Fearless."

Alternatives!

Alternatives!

Alternatives!

Alternatives!

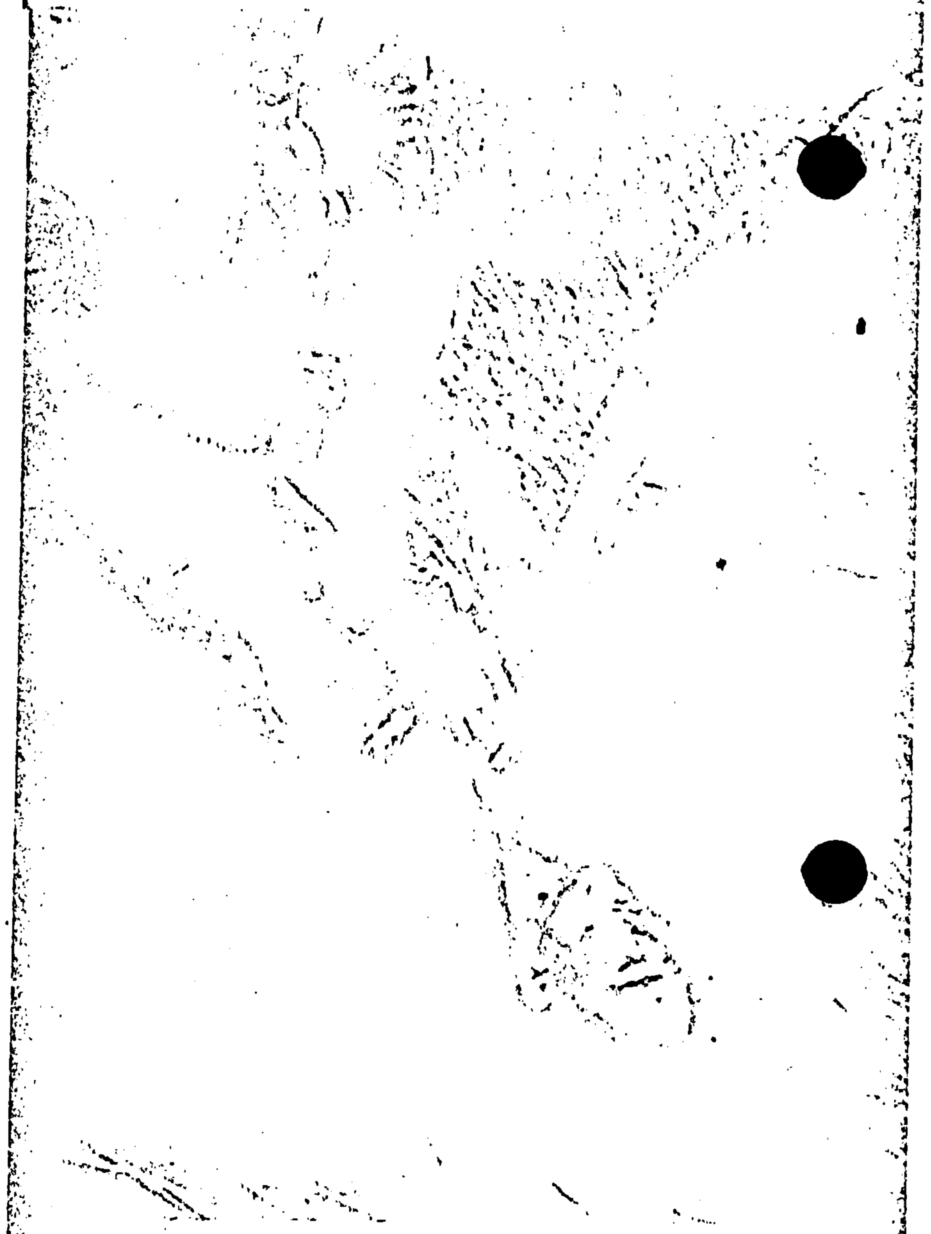
THE DRAFT SYSTEM'S PURPOSE IS TO SECURE MEN FOR MILITARY SERVICE, NOT TO HELP YOU SECURE YOUR LEGAL AND MORAL RIGHTS.

THERE ARE ALTERNATIVES TO WAR AND DEATH, CHOICES YOU WON'T HEAR ABOUT IN SCHOOL ASSEMBLY OR FROM YOUR DRAFT BOARD.

THE SOONER YOU CONSIDER YOUR FUTURE DRAFT STATUS; FORMULATE AND DECLARE YOUR BELIEFS; EXERCIZE YOUR RIGHTS OF ARGUMENT AND APPEAL THE GREATER WILL BE YOUR CHANCE OF FINDING THE BEST ALTERNATIVE FOR YOU.

THE RESISTANCE
1355 WESTWOOD BLVD., RM. 201
LOS ANGELES, CALIF. 90024
473-6410 879-9440

WANT TO DIE?



There Are Alternatives!

L YOU OBEY ORDERS

ɟ the following acts committed with intent to destroy, ɔle or in part, a national, ethnical, racial, or religious , as such:

illing members of the group;

ausing serious bodily or mental harm to members of e group;

eliberately inflicting on the group conditions of life ılculated to bring about its physical destruction in hole or in part . . .

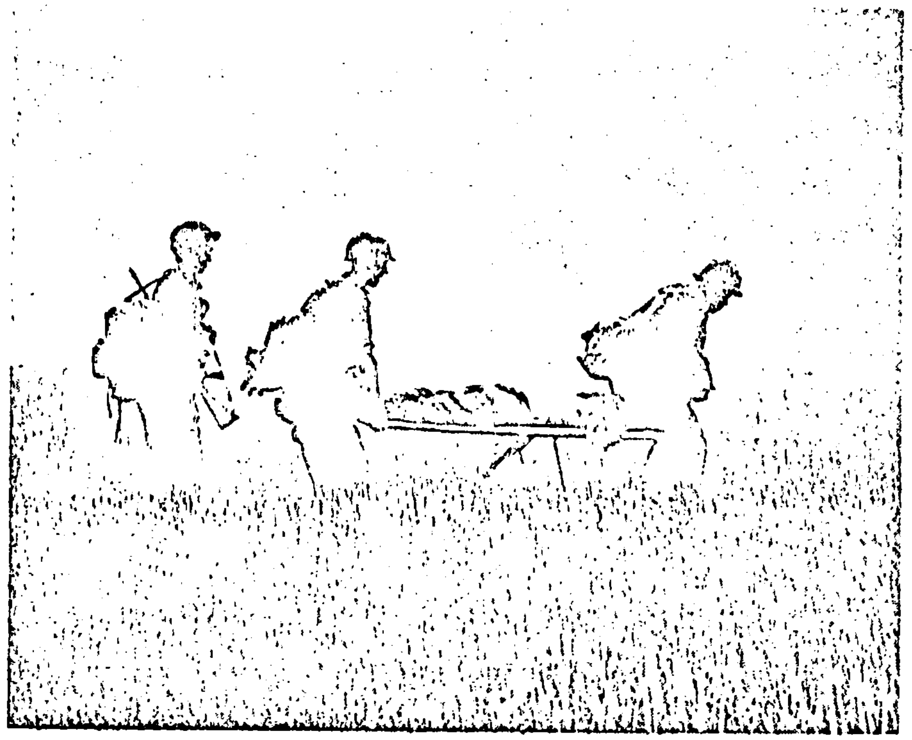
ɪITION OF GENOCIDE; UNITED NATIONS GENERAL ɪBLY GENOCIDE CONVENTION, DECEMBER 9, 1948]

ƆOMMIT WAR CRIMES?

DO YOU ENJOY FOLLOWING ORDERS?

How to Cut Your Hair
What Clothes to Wear

HOW TO MAIM AND KILL



There Are
ALTERNATIVES
''Which Will Enable You
to Resist Becoming a War Criminal
a Killer of Women and Children

A CRIPPLE
OR A CORPSE!

THE AVERAGE DEAD AMERICAN IN VIETNAM IS 20 YEARS OLD.
ARE YOU READY?

YOU DON'T HAVE TO GO IN!

SURE, IT'S GOING TO COST YOU IF YOU DON'T GO IN. BUT IT'S GOING TO COST YOU FOR GOING IN. LOOK AT BOTH COSTS BEFORE YOU DECIDE WHICH YOU WANT TO PAY.

MAYBE YOU THINK TWO YEARS IN THE ARMY IS THE EASIEST WAY. MAYBE YOU THINK YOU HAVE A WAY TO BUST OUT QUICK. WELL, SOME PEOPLE GET OUT FAST, BUT A LOT OF THEM COME HOME IN PINE BOXES, AND A LOT OF AWOLS AND DESERTERS SPEND A LOT OF TIME RUNNING BEFORE THEY WIND UP IN MILITARY STOCKADES.

MAYBE YOU'LL GET KILLED IN THE ARMY, BUT YOU MIGHT GET KILLED DRIVING A CAR TOO. YOU CAN'T CONTROL WHAT HAPPENS TO YOU, YOU CAN ONLY CONTROL WHAT YOU DO. SO LOOK AT THE MILITARY AND DECIDE IF THAT'S WHAT YOU WANT TO SUPPORT WITH TWO YEARS OF YOUR LIFE. THE UNITED STATES ARMED FORCES IS THE GREATEST KILLING MACHINE IN THE WORLD. ITS PRIMARY FUNCTION IS TO BE ABLE TO DESTROY BETTER THAN ANY OTHER ORGANIZATION IN THE WORLD. WHEN YOU GIVE YOURSELF UP TO THIS ORGANIZATION, WHEN YOU SAY "YES, FOR TWO YEARS I AM YOURS, USE ME AS YOU WISH;" YOU ARE LETTING YOURSELF IN FOR BAD CHANGES. THE ARMY WANTS TO MAKE YOU INTO A GOOD KILLER, AND A GOOD KILLER IS A BAD HUMAN. THEY TEACH HATE IN PLACE OF LOVE, AND MAKE YOU INSENSITIVE TO OTHER PEOPLE. THE SYSTEM WILL MAKE YOU BECOME LESS HUMAN EVEN THOUGH YOU DON'T WANT TO.

THAT WILL HAPPEN TO YOU. WHAT WILL HAPPEN TO THE SYSTEM THAT DOES IT TO YOU? NOTHING! IF YOU GIVE TWO YEARS OF YOUR LIFE, MAYBE EVEN DIE TO SUPPORT IT, CAN YOU EXPECT IT TO CHANGE? THE SYSTEM CONTINUES BECAUSE PEOPLE LIKE YOU SUPPORT IT WITH YOUR LIVES. IF YOU AND THE PEOPLE LIKE YOU WOULD SAY, "NO, I WILL NOT BE A PART OF THAT SYSTEM," THEN THAT SYSTEM WOULD NO LONGER EXIST. BUT YOU ARE AFRAID OF WHAT WOULD HAPPEN TO YOU IF YOU SAID "NO,"YOU JUST WANT TO GO IN AND GET IT OVER WITH AS FAST AS POSSIBLE. THINK AHEAD A LITTLE MORE. MAYBE YOU'LL GET IT OVER WITH. BUT SOMEDAY YOU'LL HAVE A KID. DO YOU WANT TO PUT YOUR KID THROUGH THIS SYSTEM? IF YOU DON'T TRY TO GET RID OF THIS SYSTEM, WHY DO YOU THINK IT WILL DISAPPEAR?

SUPPOSE YOU DO SAY "NO" TO THE SYSTEM, THEN WHAT HAPPENS TO YOU? MAYBE YOU FEEL MORE FREE, MAYBE YOU FEEL MORE SCARED. BUT YOU CAN GO DO WHAT YOU WANT BECAUSE NO ONE DOES ANYTHING TO YOU AT FIRST. IF THINGS KEEP GOING LIKE THEY HAVE, IN SIX MONTHS OR A YEAR THE GOVERNMENT WILL INDICT YOU AND START TO PROSECUTE YOU. UNLESS YOU GO WHERE THEY CAN'T GET AT YOU (LIKE OUT OF THE COUNTRY) AND STAY THERE, CHANCES ARE YOU'LL WIND UP IN PRISON.

YOU DON'T WANT TO GO TO PRISON, BUT THAT'S NOT YOUR CHOICE; THE GOVERNMENT WILL PUT YOU THERE. YOU CAN ONLY CONTROL WHAT YOU DO, YOU CAN'T CONTROL WHAT GETS DONE TO YOU. BUT YOU STILL WANT TO KNOW WHAT GOOD YOU'LL BE TO ANYBODY IF YOU WIND UP IN PRISON. ONE THING PRISON HAS OVER THE ARMY IS THAT YOU WON'T BE DOING ANYBODY ANY HARM THERE. BUT THAT IS NEGATIVE, AND THERE IS A POSITIVE EFFECT OF MAKING THE GOVERNMENT PUT YOU IN PRISON.

THE GOVERNMENT WANTS TO PUT YOU IN THE ARMY, YOU'RE USEFUL TO IT THERE. BUT IT COSTS THE GOVERNMENT A LOT TO PUT YOU IN PRISON, AND IT COSTS IT TO KEEP YOU THERE, AND IT DOESN'T GET ANY GOOD OUT OF HAVING YOU THERE. AND BECAUSE IT COSTS THE GOVERNMENT TO PUT YOU IN PRISON AND KEEP YOU THERE, IT HURTS THE GOVERNMENT. IF THE GOVERNMENT GETS

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HURT ENOUGH, IT'S GOING TO HAVE TO CHANGE THE SYSTEM. IN THE SAN FRANCISCO AREA, THERE ARE 1,500 MEN WALKING THE STREETS WHO HAVE ALREADY REFUSED INDUCTION. AND THE GOVERNMENT DOESN'T KNOW WHAT TO DO WITH THEM. PRISON SENTENCES THERE ARE AVERAGING THREE MONTHS, AND THAT IS NOT GOING TO MAKE MANY PEOPLE TAKE TWO YEARS IN THE ARMY.

BUT ALL THAT IS GETTING A LONG WAY FROM WHERE YOU ARE NOW. RIGHT NOW, RIGHT HERE, YOU ARE FACED WITH THE QUESTION OF WHETHER OR NOT TO GO INTO THE MILITARY. RIGHT NOW YOU HAVE TO DECIDE WHETHER TO LIVE YOUR LIFE BY TAKING ORDERS, OR WHETHER YOU WANT TO LIVE YOUR LIFE RESPONSIBLY BY DOING WHAT YOU THINK IS RIGHT AND TAKING WHATEVER CONSEQUENCES COME WITH YOUR ACTIONS.

YOU DON'T HAVE TO GO IN. SAY "NO" TO THE DRAFT TODAY, WITHDRAW YOUR SUPPORT FROM KILLING AND DESTRUCTION. HELP US OF THE RESISTANCE TRY TO BUILD A WORLD BASED ON LOVE, FREEDOM, AND BROTHERHOOD.

THE RESISTANCE

2819 W. FRANCIS AVE.
LOS ANGELES, CALIF.
382-4447

UCLA
LOS ANGELES, CALIF.
478-5195

VALLEY J. C.
SAN FERNANDO VALLEY
981-6851

P.O. BOX 444
RIVERSIDE 92502
714: 686-1877
714: 683-1313

6542 N. FIRST ST.
FRESNO, CALIF.
209: 439-2106

11317 SANTA MONICA BLVD
LOS ANGELES, CALIF.
473-6410

207 S. JACKSON
GLENDALE, CALIF.
247-4964

332 Y PLACE (UC IRVINE)
LAGUNA BEACH, CALIF.
714: 494-5286

CLAREMONT COLLEGES
CLAREMONT, CALIF.
714: 626-8511
SANBORNE HALL, EXT3007

424 LYTTON AVE.
PALO ALTO, CALIF.
415: 327-3108

1090 W. 30TH ST. (USC)
LOS ANGELES, CALIF.
794-8905

OCCIDENTAL COLLEGE
EAGLE ROCK, CALIF.
254-8275

1216 28TH ST.
SAN DIEGO, CALIF.
714: 232-1743

956 C EMBARCADERO
DEL NORTE (UCSB)
GOLETA, CA 93017
805: 968-4556, 968-9737

483 GUERRERO ST.
SAN FRANCISCO, CALIF.
415: 626-1910

A CALL TO RESIST

The fundamental immorality and increasing brutality of our nation's course in Vietnam compels us to commit our lives to changing that course. Responsibility lies with each of us. The killing must be stopped. We stand with those young men who in the American tradition of civil disobedience refuse to submit to an unconscionable military draft. We ourselves are not eligible for the draft, but we publicly announce our individual and joint complicity in disobeying this law, along with the young men who are refusing the draft.

We do not undertake this action lightly. We are keenly aware of the penalties which may be exacted for this action:

> Universal Military Training and Service Act, Section 12, Penalties. "Any person who . . . knowingly counsels, aids or abets another to refuse . . . registration or service in the armed forces . . . shall upon conviction in any district court of the United States . . . be punished by imprisonment for not more than five years or a fine of not more than $10,000 or by both . . ."

We explicitly encourage, aid and abet this civil disobedience and thus place ourselves in equal jeopardy with draft refusers. We cannot leave them to take the risks alone for what is the basic act of conscience in our time.

I subscribe to the above statement of the Supporters of the Resistance and will allow you to use my name in a public list of signators.

Signature

Name

Address Phone

( ) As a Supporter of the Resistance, I wish to be called any time, day or night, when support action is needed.

( ) I pledge $ per month to the Resistance.

( ) I enclose $ as a separate contribution to the Resistance.

(Make checks payable to The Resistance)

SUPPORTERS OF THE RESISTANCE
2819 W. Francis Ave.
Los Angeles, California 90005
473-6410 382-4447

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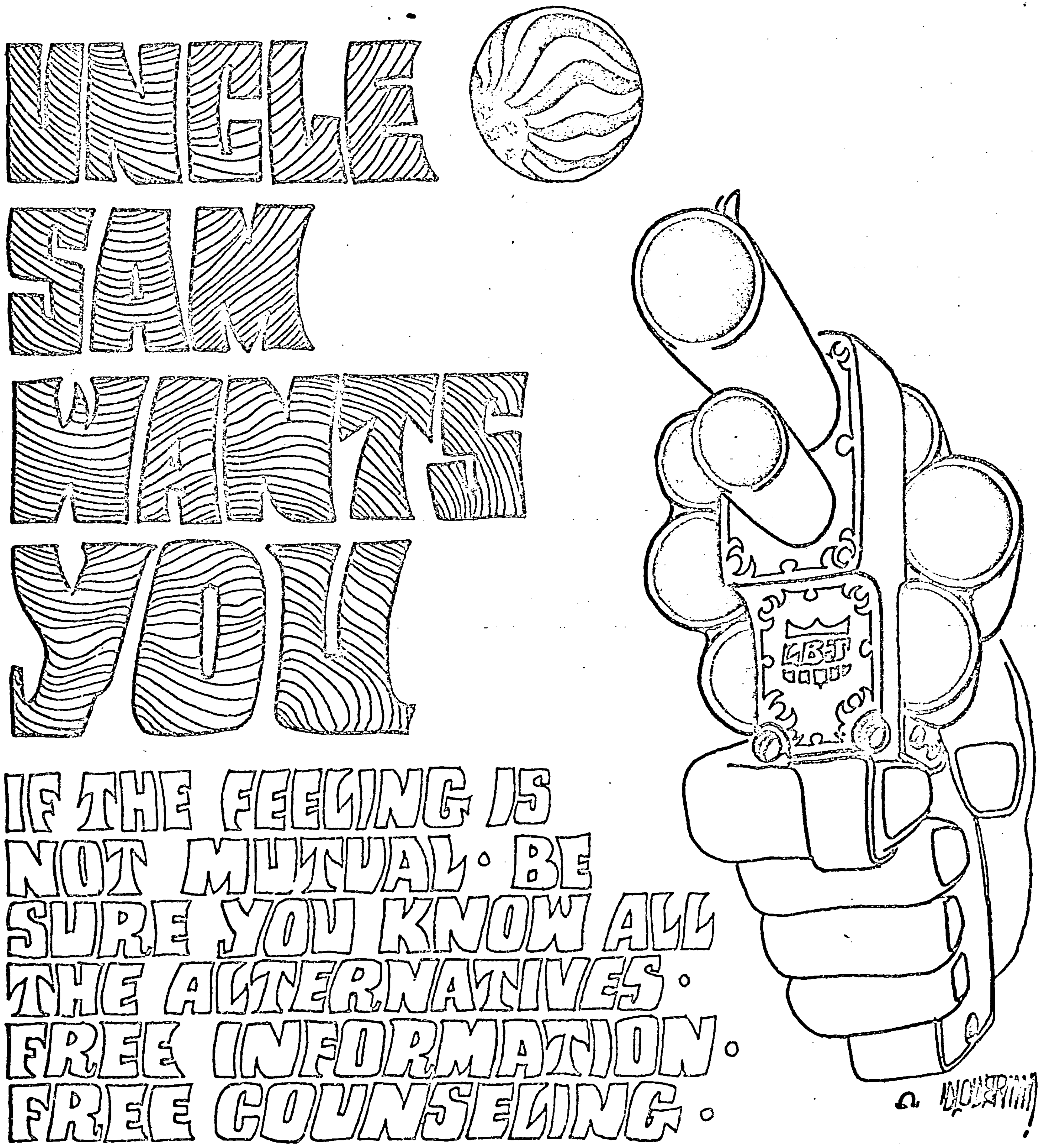
UNCLE SAM WANTS YOU
LBJ
IF THE FEELING IS NOT MUTUAL. BE SURE YOU KNOW ALL THE ALTERNATIVES.
FREE INFORMATION.
FREE COUNSELING.

Draft Counseling L.A.:
The Resistance :
1355 Westwood Blvd. rm 201
Los Angeles, Ca 90024
473-6410 879-9440
or
2819 W. Francis Ave.
L.A. 90005 382-4447

Barbara Brittin
451-9320 625-2169

War Resisters League
654-4491

Venice Draft Information
1727 W. Washington Blvd.
Venice 399-3812, 392-2073

The Free Clinic
115 N. Fairfax 938-9141

Long Beach Peace Center
433-9079 439-4878

Orange County Peace Center
Santa Ana (714) 836-8669

San Diego Resistance
232-8866

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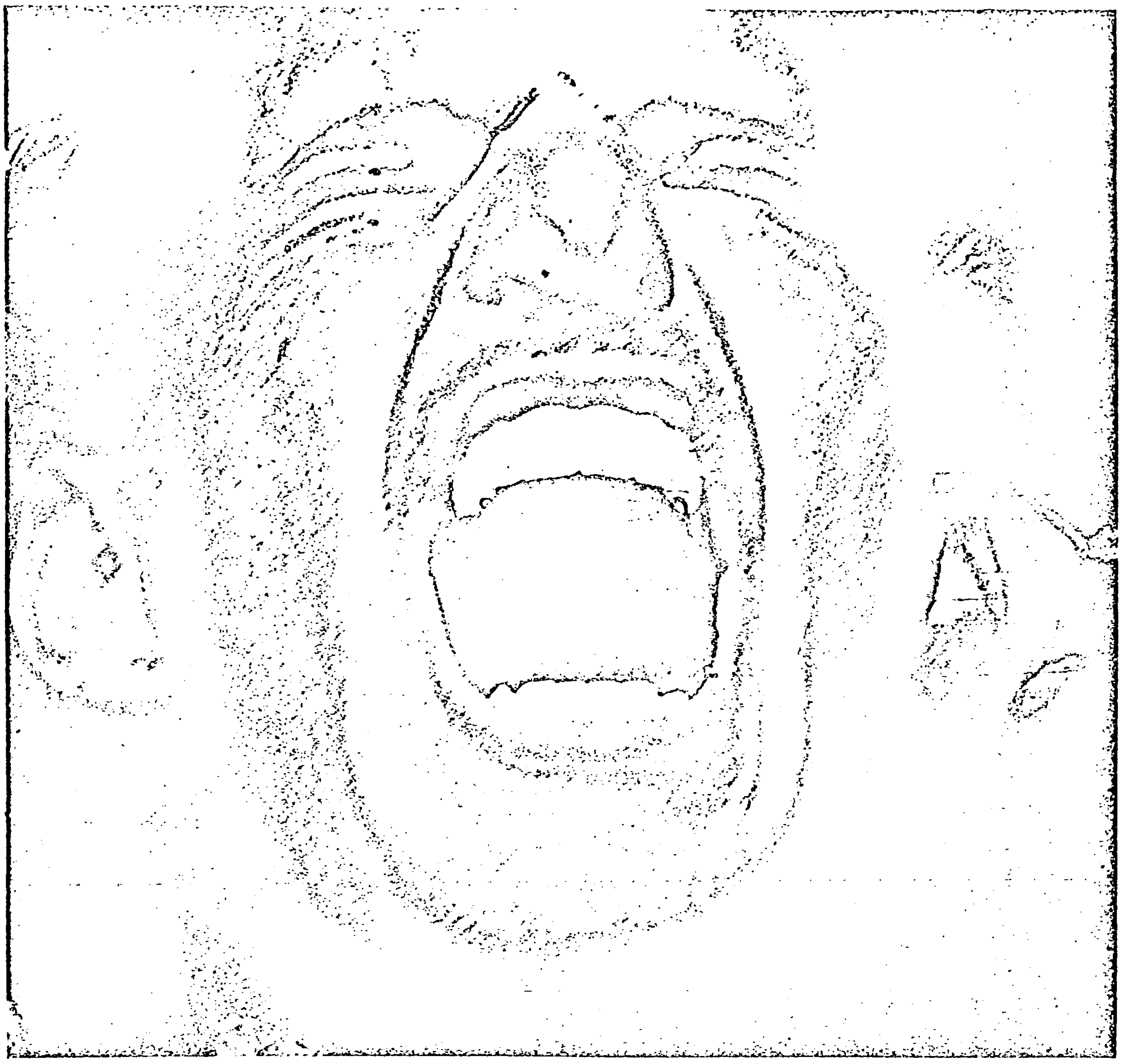
Black Community:
Black Anti-Draft Union
750-8007 293-3212

BRAWFO (Bruce Ingram)
1994 W. Jefferson
L.A. 731-7378 734-8735

Freedom Draft Movement
(Levi Kingston)
7228 S. Broadway
L.A. 753-2682 731-9578

US Draft Assistance
(Marcus Arifu)
8211 S. Brosdway
L.A. 753-1461 753-1462

Brown Community:
East L.A. Peace Center



A CRY HAS GONE UP from the tortured soul of Man. It is a call--from an aged spirit seeking reprieve from its long-inconsolable sorrow and now-impending destruction. It is a call that must be answered--now.

Implicit in its plea is the basic assumption, taught us all at an early age, that all men are brothers. Through collective subserviance--the payment for our acceptance of the institutions of fear, hatred and death--we have nourished a series of assumptions that run directly contrary to the primary notions of common brotherhood and human dignity.

If we would see the creation of a world community in which men can live and grow together at peace, we must begin by first living out that goal as individuals, in accordance with the day-to-day ramifications that accompany it. That we may affirm the yearnings for liberty, peace, and fulfillment that unite all men, we must begin by first denying in our very lives the legitimacy upon which rest the institutions that divide and destroy men--thus removing from those institutions the weight and, indeed, the lifeblood on which they rely.

We live in a society that was built by men; it can be changed by men--if we want it badly enough. Time is short and the demands are great--they involve our taking hold of our own lives. But the first obstacle is only as big as those worn and dog-eared bits of paper sitting in our wallets.

HAVE YOU STILL GOT YOUR DRAFT CARD?

If not me--who? If not now--when?

Resistance Raps 7:30p.m. Every Sunday at 2819 W. Francis L.A.

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. Francis les, Calif.	1090 W. 30th St. Los Angeles, Calif.	1355 Westwood Los Angeles, Calif.

BECOME WHOLE AGAIN

The Resistance seeks to destroy a too long established American Institution--the draft. The Resistance doesn't use Molotov Cocktails or army surplus machine guns. Murder means dead people; call them innocent, call them guilty, they are dead. This country, our country, is now the greatest manufacturer of dead people in the world; and the Resistance isn't interested in going into private competition.

To bring about change, the Resistance doesn't have to wait for the ripe revolutionary movement, or the next election, or divine intervention. The Resistance acts now! Today is the day that we engage in total rebellion against the draft--an absolute NO to all deferments, all exemptions, all cooperation. For us, the draft has already been abolished and when enough of us walk away from it, the draft will fall of its own dead weight.

The draft exists as a force only as long as we are content to decorate our chains by accepting its petty prizes: its school deferments, its alternative service in hospitals and armaments factories, its military trade schools. When we submit to being "channeled" away from the killing and the death, leaving it to the unlucky, the ill-educated, the unhappy young American men who murder or are murdered each day in Vietnam, then we become the degraded accomplices to those acts of death. Like the forty in New York who watched Kitty Genovese die slowly on the street, we put our "clean" hands across our mouths and watch the workings of the knife.

The Resistance concentrates on the draft because it supplies the vast numbers of soldiers necessary to maintain our imperial hold on the "Third World". The Resistance concentrates on the draft because the draft claims the right to control our lives and puts forth a political philosophy in which the government is everything and the individual is nothing.

The Resistance, which opposes this philosophy, is not a movement of nameless faces. It can't become one. It is a brotherhood of equals--free, autonomous men who accept responsibility for their actions and resist all coercion. The only force we recognize is that of example. And it is our example that is our argument to you. An argument which says: the war won't end, the draft won't end, this corrupt, oppressive society won't end until you own yourself. It is as whole men that we acted on Oct. 16, on Dec. 4, on April 3, and now on Nov. 14.

Step from the ranks of spectators and accomplices. Free yourself and confront the Selective Service System. Become whole again--a brother.

Resistance Raps 7:30 p.m. Every Sunday at 2819 W. Francis Ave. L.A.

The Resistance
2819 W. Francis Ave.
Los Angeles, Calif. 90005
382-4447

Glendale Resistance
207 So. Jackson
Glendale, Calif.
247-4964

USC Resistance
1090 W. 30th St.
Los Angeles, Calif.
749-8905

SAN DIEGO

234 1708

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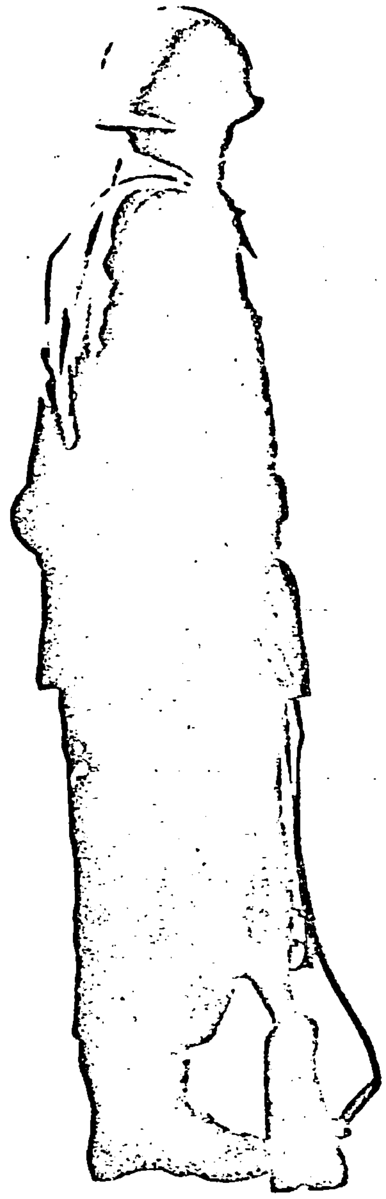

DEAN A. ALLEN

Responsibilities of the High School for Providing Information on Conscientious Objection to War

The author believes that high schools which fail to give teen-agers help in facing moral dilemmas posed by the draft are negligent in their citizenship education responsibilities. He outlines exactly what can be done for a young man who is deeply and sincerely opposed to the kind of killing traditionally sanctioned by a society at war.

One of the facts of present-day American life is the requirement that all late adolescent males register for the draft. Whatever educational or vocational plans they may have, whatever their condition of readiness to join the military apparatus, whatever the extent of their relevant knowledge or ignorance about the complex issues of war and peace, they all must register at age 18. Many, if not most, teen-agers come to this important event without any clear understanding of its meaning for them or for their country, and, to the extent that this is true, the high schools are negligent of their responsibility to educate youth for citizenship in a troubled and divided society.

Colleges and universities have become centers of vigorous debate on the Vietnam war and the draft. Faculty and students have sought to inform themselves about the bases for American involvement in Southeast Asia and elsewhere in the world, the unprecedented moral dilemmas of mass killing and destruction in modern warfare, the inequities of the present draft system, and the ethical and legal questions raised for a democratic society by forcible military conscription. Fortunately, college students have several years of deferment during which to discover and define their values, their feelings, their legal obligations, and their civil rights.

High schools, on the other hand, have tended to ignore and avoid these issues, perhaps on grounds that they are too dangerously controversial for the community or too complex for adolescents to confront. So high school students arrive at age 18 ill-prepared to understand the significance of registration for military service. It is essential that these young people who bear the burden of our country's military policies—especially the large proportion who will not enter college and are thus denied the extended period of deferment—be fully conscious of the issues. Their teachers and guidance counselors must provide them with all the appropriate information, with ample opportunity for open discussion, and with sympathetic support as they grapple with decisions forced on them by the tragic course of world events.

While high schools frequently permit (or encourage) the presentation of information to students by

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MR. ALLEN is chief psychologist, Mental Health Service, University Health Services, University of Massachusetts.

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draft board officials and military spokesmen, in most cases little or nothing is said about conscientious objection, even though this alternative is recognized as legal and valid under Selective Service laws. Because it is an extremely difficult position to understand fully, and because the young man choosing it must make a deep commitment to values likely to be at odds with those of his peer group, his community, and possibly his parents, the C.O. draft classification needs at least as full explication as any of the more familiar military options.

> *"Somehow, parents an mass media*
> *are e d to handle*
> *important social c litical issues*
> *ile at school*
> *it's ess as usual."*

For example, most people are unacquainted with the 1965 ruling of the U.S. Supreme Court in which the formerly necessary religious basis for conscientious objection was significantly modified.[1] Under this Court interpretation it is no longer necessary to prove membership in a traditional peace church, or indeed in any religious organization at all, to qualify as a conscientious objector to war. Ethical convictions against warfare as a form of organized violence and killing, if conscientiously held, are now frequently found by draft boards to be valid grounds for C.O. status. The test is sincerity, not theology or church affiliation. High school students need to know this if they are to make an informed rather than a blind decision with regard to draft registration.

Because the C.O. classification has traditionally been associated with the teachings of, and membership in, one of the "peace churches," high schools may have felt some reluctance to become involved with what was a "religious" matter—and moreover, a matter which affected only a handful of young people belonging to the Jehovah's Witnesses, the Amish and Mennonite, and other small sects. In the years between the World Wars, however, it became evident that almost all churches have had something to say about peace, war, and individual conscience. During World War II conscientious objectors came from every religious denomination and all found support within their doctrinal teachings. "Blessed are the peacemakers, for they shall be called the children of God," and "Love your enemies, bless them that curse you," and "Thou shalt not kill!" are not, after all, the property of one small sect.

But within the last three years the official interpretation of "religious objection to war" has been vastly expanded to include secular, philosophical, moral, nontheological beliefs, provided only that the individual has a deeply sincere commitment to them.[2] This change has made the draft board's job of weighing men's ideals far more complicated, to be sure; but it has opened a legal alternative to young people whose consciences, though not narrowly "religious," will not allow their participation in warfare.

Guidance counselors must be prepared to present the C.O. position as a justifiable option within the draft law, to answer questions sympathetically and knowledgeably, to provide sample copies of Form 150 (the Selective Service System application for C.O. status), together with appropriate guides[3] to completing it, and to refer students to resource persons in the community: lawyers familiar with draft regulations, older men who have themselves been granted C.O. classification, clergymen who understand the ethical grounds for opposition to military participation, and interested laymen who have kept abreast of changing draft laws, court decisions, and draft board procedures. A number of cities have established Draft Information Centers to which high school students can be referred, and there are national organizations[4] which can provide information and counsel. There are numerous pamphlets dealing with all aspects of the draft, and specifically with conscientious objection, which should be on display in high school reading rooms. Since many of these materials are free or very inexpensive in bulk, they can be distributed through the guidance office at minimal cost. At assembly programs dealing with military service, the C.O. position should be given consideration.

But it is not just potential conscientious objectors by any means who need to be thoughtfully prepared for draft registration. There must be in the schools an "educational infrastructure" supportive of free and informed confrontation with the deeper issues of war and peace. Knowledge of the American crisis requires more than exposure to newspaper headlines and TV. But again, as with the C.O. position but more importantly, the schools are in my opinion remiss. Somehow, parents and the mass media are expected to handle important social and political issues while at school it's business as usual. How many schools reflect the sentiment of this paragraph?

> The war in Vietnam is clearly the greatest and most immediate social evil of our day. Hardly anyone disagrees with this whether he judges the U.S. action to be virtuous and responsible or reckless and unjust. The deaths, the maiming, the terrorism, the devastation of cities and villages and crops, the perpetuation of corrod-

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> ing bitterness and hatred—all of these effects add up to an immense accumulation of human evil—no matter who is responsible.[5]

So limited is the relevant discussion, in fact, that a visitor in some American high schools would be unaware that a war is going on, and that young men, recent graduates or dropouts from the school, are killing and being killed by the tens of thousands, and that our most thoughtful citizens are deeply troubled by the moral and political ambiguities surrounding the war.

There is an urgent need to educate students about the world as it is today, the world into which they will shortly emerge and with which they will have to contend: American foreign policy, the nature of modern warfare, the economic and social costs of war, the relationship between racial problems, unemployment, the armaments race, and the distribution and uses of political-economic power. There are tough problems facing our country these days, too important to be ignored by our educational institutions, yet so controversial that schools seem to shy away from them. Among the topics around which a high school might organize social studies courses or a series of assembly programs are these:

1. *What is meant by "America's national interest"?* How has the national interest been interpreted and acted upon in earlier historical periods, and with what consequences? What happens when our national interest collides with the legitimate interests of other sovereign nations, and how may these conflicts be resolved short of war? Does American national interest extend to, and take priority in, all parts of the globe? Is the present state of chronic or intermittent war in our national interest? Is the suppression of "people's revolutions" and "wars of national liberation" a policy which furthers America's long-range national interest?

2. *The just and the unjust war.* Almost all religious and ethical systems, and probably most individuals, make some sort of distinction between fighting in a good cause, fighting in one's own defense, and fighting as naked, selfish aggression. And, as part of the "means-ends" issue, most people draw the line at some point in mass-devastation tactics and anti-civilian weaponry. The United States is committed to a brutal war of attrition in Vietnam, and not the least of the objections to it are moral scruples. The educational system of a democratic society cannot afford to dodge the very issues which threaten its survival as a humane, civilized democracy within the world community of nations.

3. *The Nuremberg Trials.* The landmark decisions of the international panel of jurists who judged Nazi war crimes at the end of World War II have clear relevance to the contemporary situation. High school students are not too young to learn that, among other things, the Nuremberg Tribunal enunciated a fundamental principle of individual responsibility. Citizen participation in immoral acts of war are no longer excusable on grounds of obedience to law; the Nazis were following government directives when they committed atrocious acts and they were judged guilty. The meaning is clear. Disobedience to civil authority is not merely permissible under certain circumstances; according to *Nuremberg*, it is required on grounds of a morality higher than blind patriotism.

4. *The arms race vs. efforts toward disarmament.* The history of the last two decades is distinguishable from earlier eras in part by the invention and proliferation of weapons of total destruction—and by continuing futile efforts to impose international controls. High school students need at least an introduction to the United Nations and other disarmament agencies, as well as to the underlying national suspicions engendered by the Cold War which feed the arms race and thwart efforts toward international rapprochement. They need to realize the dire consequences for themselves and the rest of the world if armament controls fail.

The schools have a crucial role to play in stimulating awareness of these most important contemporary matters, all of them of immediate or potential concern to students as citizens and, alas, as soldiers. What is now called "dissent," too often tolerated grudgingly and in timid doses by our schools, used to be known simply, proudly, as "free speech," the fundamental virtue of democracy and the very basis of education for responsible citizenship.

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[1] *U.S. v. Seeger* (380 U.S. 163) March, 1965.

[2] The new Selective Service law (July 1, 1967) amends slightly the wording of the section on conscientious objection to restrict its application to "religious" objectors to war. In light of the 1965 Supreme Court decision and numerous draft board actions stemming from it, however, it is unlikely that this restricted interpretation of "religious objection" can be enforced. Persons objecting to war on moral, philosophical, but nontheological grounds ought still to apply for C.O. status.

[3] The single most important discussion of the C.O. position, together with information on local board procedures, rights of appeal, and many other matters related to the draft, is to be found in the *Handbook for Conscientious Objectors*, ninth edition, 1967, available for $1 from the Central Committee for Conscientious Objectors, 2016 Walnut Street, Philadelphia, Pa. 19103. Copies of the *Handbook* should be in every high school guidance office and library.

[4] In addition to CCCO in Philadelphia, literature and advice on the draft can be obtained from: 1) American Friends Service Committee, 160 North 15th Street, Philadelphia, Pa. 19103 (with regional offices in Ann Arbor, Atlanta, Cambridge, Chicago, Dayton, Des Moines, High Point (N.C.), Houston, New York, Pasadena, Portland, Miami, San Francisco, and Seattle); 2) Fellowship of Reconciliation, P.O. Box 271, Nyack, N.Y. (includes Catholic Peace Fellowship and Jewish Peace Fellowship); 3) National Service Board for Religious Objectors, 550 Washington Building, 15th and New York Avenue, N.W., Washington, D.C. 20005; 4) War Resisters League, 5 Beekman Street, New York, N.Y. 10038.

[5] *Vietnam and Your Conscience* (Anon.). Notre Dame, Ind.: Ave Maria Press, 1967, p. 7.

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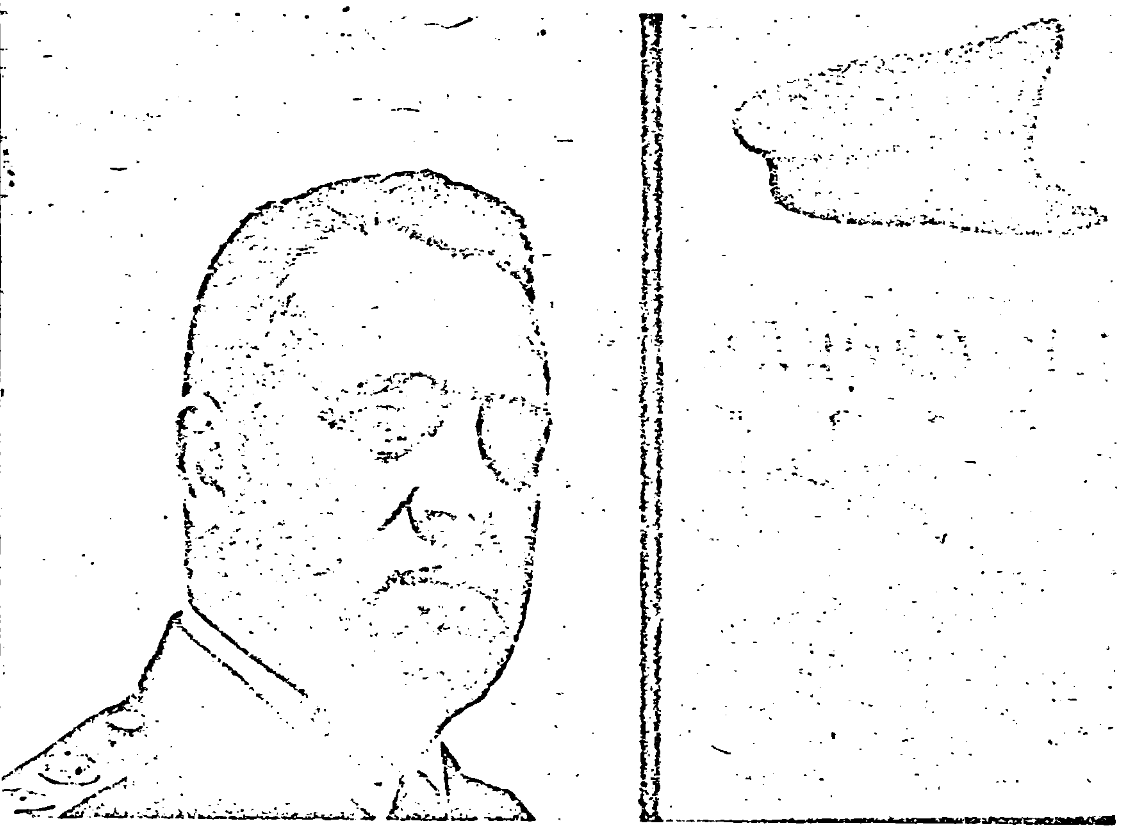
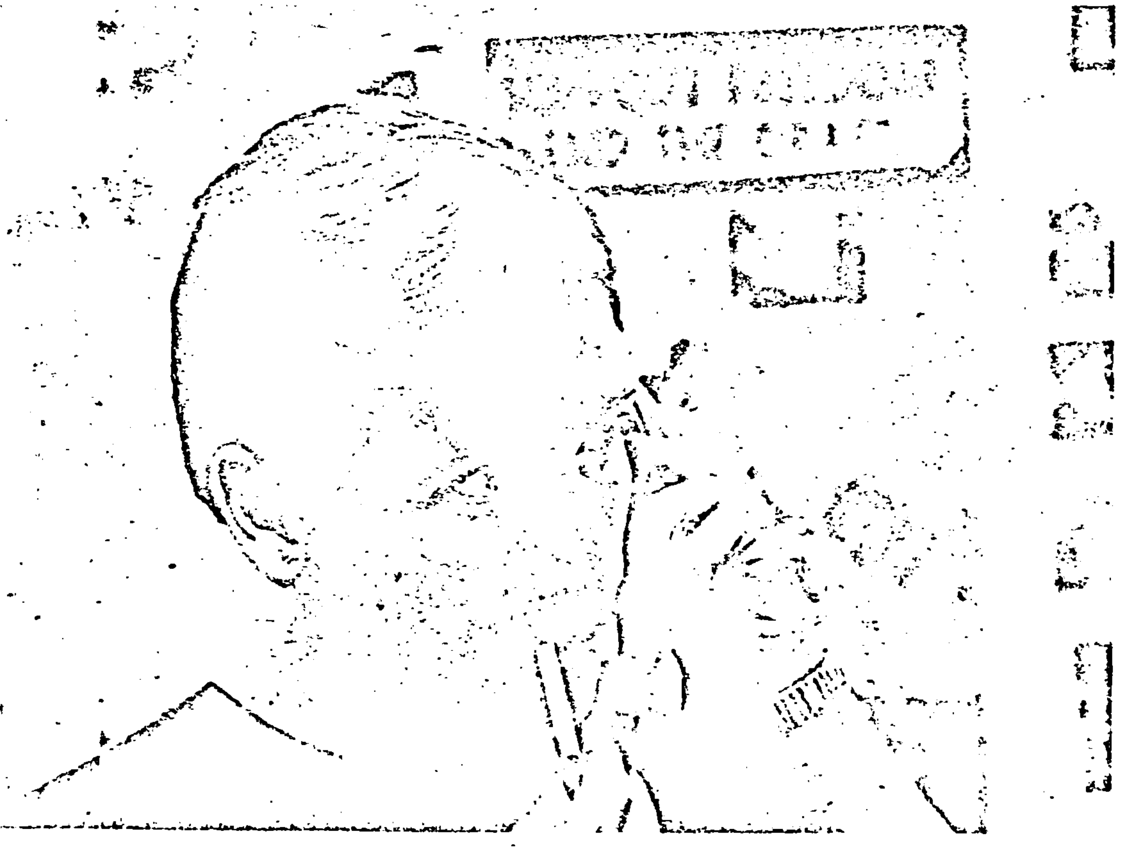
The New York Times Magazine MAY 18, 1969

Must the Citizen Give Up His Civil Liberties When He Joins the Army?

By ROBERT SHERRILL



ES, to a large extent, says Col. Thomas Maertens, whose Fort Jackson, S. C., brigade has produced one of the Army's troublesome "rights" cases.



D, say leaders of that new Army breed — the activist G.I. dissenters — such as Denis Adelsberger, of the Atlanta Workshop in Nonviolence.

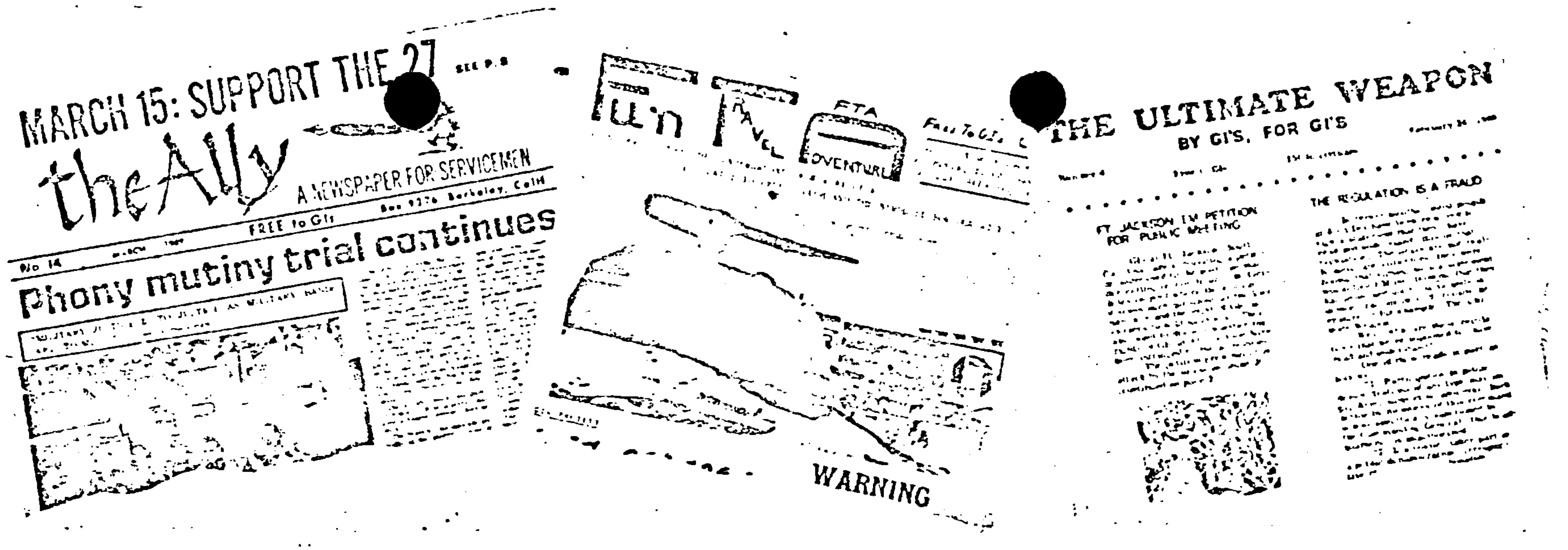
One of the favorite sayings of those in the G.I. underground these days—you read it in their newspapers, you hear it from their attorneys—is an old quote attributed to Clemenceau: "Military justice is to justice as military music is to music." As epigrams go, this one is unusually accurate. Both military music and military justice have purposes more narrow than music and justice; one is supposed to keep "the boys" pepped up, the other is intended to keep them tamed down. But John Philip Sousa and the Uniform Code of Military Justice ain't what they used to be, in their effects on the men in the ranks.

A minor revolution of attitude has hit the military, partly seen in stockades so packed with prisoners that sentences often have to be cut in half, but more constructively reflected by the impertinent insistence of some servicemen that they be permitted to appraise critically the war policies which ask them to take considerable risks. In short, a startling number of servicemen—some so sophisticated that they cite the Nuremberg trials as their guide—have decided to do their own thinking.

Of course, most of the nation's three and a half million men in uniform go about their routine lives with only the usual amount of grumbling, and the brass doesn't worry about that. To the career officers on their verandas, this traditional G.I. griping wafts out of the barracks and across the drill fields only as the distant, comforting drone of regimentation.

But there are other kinds of complaints being made today in a fashion that shatters tradition. There are at least a dozen underground antiwar G.I. newspapers (new ones keep cropping up, so this is a conservative figure), some of them mischievously published right in the offices of the brass on Army mimeograph machines. These are supported by much larger civilian underground newspapers—often edited by draft resisters—which are turning increasingly to G.I. troubles as the big story of the day. Ex-G.I.'s are setting up counseling offices to help servicemen apply for conscientious-objector status, and sometimes to assist them in deserting and escaping to Canada.

There are small, informal G.I. groups that meet regularly in homes and coffeehouses near military bases to discuss ways to challenge military authority and undercut the Vietnam war. The servicemen have promoted their own cadre of lawyers, several hundred of them, mostly drawn from the old standby American Civil Liberties Union and National Emergency Civil Liberties Union, but for this fight decked out in new banners such as the G.I. Civil Liberties Defense Committee of New York and the New York Draft



MARCH 15: SUPPORT THE 27

the Ally

A NEWSPAPER FOR SERVICEMEN

FREE to GIs

Phony mutiny trial continues

WARNING

THE ULTIMATE WEAPON

BY GI'S, FOR GI'S

FT JACKSON 14 PETITION FOR PUBLIC MEETING

THE REGULATION IS A FRAUD

NEW WEAPONS: "There are at least a dozen underground anti war G.I. newspapers, and new ones keep cropping up all the time—some of them

and Military Law Panel. And now and then, given the proper holiday occasion (such as the Easter weekend protest mobilization), several thousand G.I.'s will turn out for antiwar parades.

The reason behind the military's alarm over these activities seems clear and logical to Brig. Gen. Robert Bruce Smith, deputy chief of the Army's information office, who explains: "To have a major effort made to promote antiwar activities by people in the military is obviously counter to the basic problem that we have, which is getting people well trained and motivated to do what we have been charged to do by the Constitution, by the Congress, and by the public—namely, to fight wars. If our people aren't motivated to that end, we've got a problem on our hands. And in an unpopular war, the problem of motivation obviously becomes more difficult."

Lieut. Col. Theodore E. Hervey couldn't agree more. Hervey (West Point, '49), of the office of the director of military personnel policies, is the man who monitors the Army's disciplinary problems. "Well," says Hervey, "I think we all recognize that it is an unpopular war. There's no question about it. And the more of this sort of thing that goes on, the harder it is for us to maintain authority both here, in training our men, and also on the battlefield. If we continued to let this sort of thing build up, I think a lot of people would lose confidence in the Army's ability to manage itself and to manage a large fighting machine. So at a certain point we have to say, 'these activities are all right but beyond that you cannot go,' because otherwise we will have an undisciplined rabble." And one of the activities beyond the permissive border, he says, is proselytizing for peace, because "if it is done openly on the post it would be dangerous because it might spread. Of course, if the soldier says it privately, that is all right. I have my own opinion about the war. But I don't spread it among the soldiers, and I suppose that's why—it could be dangerous."

In the other side's philosophical trenches, the free-speech position was laid out by Victor Rabinowitz, one of New York's best known civil-rights attorneys, who now has several important military appeals cases floating around at various stages of argument. "There's no question but what in the traditional sense soldiers have almost no civil liberties," he said. "But we're trying our damnedest to change that. If the citizenship of soldiers is recognized to the point of giving them the right to vote, it must be recognized to the point of letting them express their opinion on all political topics. I wouldn't say they should have the right to express their opinions anywhere and in any way, but that is only because there is a point at which the expression of civil liberties becomes a completely different problem—namely a problem of mutiny. Under battle conditions, for example, I don't think people have the right to revolt. But that is a problem of a completely different level. We are talking now about civil liberties, and I think men in uniform should have the same rights as anyone else, especially where you have a conscript army."

Rashness abounds in some of the dissent, but so does an impressive degree of thoughtfulness. For example, Denis Adelsberger, 24, product of a middle-class, patriotic, Philadelphia Roman Catholic home (mother works for the Internal Revenue Service, father works for the Department of the Army), forced the Army to release him—via the stockade and an undesirable discharge—by refusing to wear his uniform and now operates the Atlanta Workshop in Nonviolence (there are other workshops in Los Angeles and San Francisco) which receives a steady stream of servicemen seeking advice on how to cope with the system or how to resist. He is cautious in his advice. "The glory ends at the prison gate," he says from experience. "People have to know what they're getting into. You have to be ready. A lot of A.W.O.L soldiers stay at my apartment and they say they'd like to non-cooperate with the Army, but they really just want to please me. I talk a lot more people out of it than into it. It's not a game."

The G.I. movement has developed so far that it can now enjoy the refinements of schisms. Some believe that the only worthwhile action is antiwar (strip off the uniform), while others want merely to improve the Army, a goal best illustrated by the American Servicemen's Union, headquartered in New York, which seeks to negotiate with the military for an end to saluting, for the election of officers by the men who will serve under them and for the right to collective bargaining.

At the beginning there may have been some loose uniformity of personality and spirit and ideology among the dissenters, but no more. Some are innocents who cannot abide the thought of violence. But some are pretty tough cookies (such as one of the Presidio "mutineers," who, shortly before becoming embroiled in that sit-down demonstration, had poured a pitcher of hot coffee over the head of another G.I. and kicked him in the face for chewing with his mouth open at the breakfast table). And while most of these young men are apparently orthodoxly political, a few would no doubt consider Ho Chi Minh too conservative for their taste.

Judgments vary enormously as to how big the G.I.

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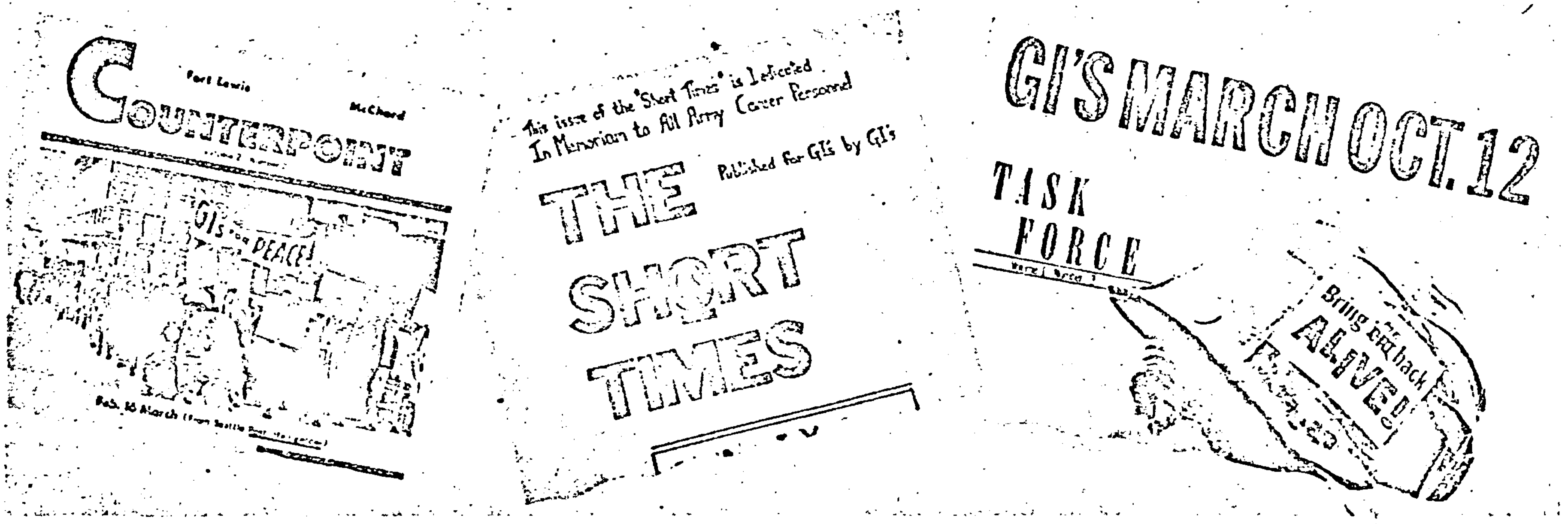


mischievously published right in the offices of the brass on Army mimeograph machines." Above are shown six sample front pages.

dissent movement really is. From the participatory inside, it often looks like every other serviceman is about to rise up. The Rev. Richard Weston—in whose Unitarian Church in Whittier, Calif., several Marines recently sought sanctuary, with his blessing—says that when he visits Camp Pendleton he flashes the peace signal to Marines he passes and "fully 50 per cent of the soldiers I pass flash it back—and it's quite obvious by their expressions what they mean. I'm surprised at how large the underground in the Marines is." (Inasmuch as the peace signal is exactly the same as the Churchillian first-and-middle-fingers V-for-victory sign, it may be that some of the marines thought they were flashing a war sign rather than a peace sign.)

An outsider, depending on more concrete evidence, would have to say that probably a few thousand G.I.'s are actively dissenting from the system and only a few hundred are determined to be heard in their opposition, even if it means going to prison for long terms—which is, in fact, where some of them have already wound up. An officer of the Pentagon assigned specifically to keep a name list of the troublemakers says their number varies between 35 and 100.

From the way the brass has responded to these challenges, however, one would never suspect that so few are involved. The military élite seems determined to silence the dissenters by any means, legal and humane or otherwise. Although most generals and admirals take it for granted that they should be able to criticize national policy matters, the idea that enlisted men and junior officers have the same right is looked upon as so radical and dangerous that the higher brass has responded to it with near panic. As Fred Gardner, the ex-G.I. who was the principal organizer of the off-base coffeehouses, puts it: "There is a level of action at which the brass freaks and oppresses the anti-war movement."

Freaking and oppression are the only accurate words to describe some of the courts-martial, including that of Lieut. Henry H. Howe Jr., who is now appealing to the U.S. Supreme Court for the justice he missed in the military courts. Perhaps taking his cue from the motto of the Strategic Air Command ("Peace Is Our Profession") Lieutenant Howe—on his own time, off the base, and in civilian clothes—marched in a peace parade. Perhaps taking his theme from retired Marine Corps General David Shoup, who has repeatedly described U.S. actions in Vietnam as imperialist aggression, Howe carried a sign saying the same thing but more bluntly. Howe was given a one-year term and cashiered from the service for "conduct unbecoming an officer and a gentleman." Specifically, Howe's crime had been, in the Army's eyes, that he insulted President Johnson. But according to the regulation he violated, he would have been just as much a criminal if he had insulted the then-Secretary of the Treasury Henry Fowler.

Freaking and oppression seldom result in consistency. Some soldiers have been sentenced to prison for up to 16 years for failure to stop singing on command, while others have simply been discharged from the service for refusing to carry a weapon. Refusing to wear a uniform has resulted in sentences ranging from simple discharge to three years in prison.

The showdown that is about to come will not arise from such issues as the severity or inequity of sentences, however. It will be fought over the issue of free speech, the Howe sort of thing. Inevitably, just as a handful of black sit-inners and bus-riders threw the South into such a fit of resistance that a broad civil-rights act was forced through Congress, this handful of protesting G.I.'s appear to have pushed the military establishment onto a collision course with the U.S. Constitution. There is little doubt that as a result of what is happening in this confrontation, either the military will emerge more nearly as "an enclave beyond the reach of the civilian courts" (the words of Chief Justice Earl Warren, in warning) or the Constitution will be pressed down so heavily on the military system that the old ideal of a "citizens' army"—complete with all the safeguards of the Bill of Rights—will be considerably closer to achievement.

The decisive battle is likely to be waged at Fort Jackson, an ordinary Army base on the outskirts of an ordinary Southern, hawkish town, Columbia, S.C., which has seen more than its share of the recent G.I. rebelliousness. It was Fort Jackson that held the most publicized trial in the anti-war series, that of Capt. Howard Levy two years ago. Levy, a Jewish dermatologist from New York, was always a sloppy saluter, helped South Carolina Negroes in their voter-registration drives, suggested to several G.I.'s that the Vietnam conflict is a sucker's war and, arguing that his ethics as a physician prohibited it, refused to train soldiers in how to use medicine as a weapon—four "crimes" for which he is now serving time in the Federal pen.

Then came the pray-in at Fort Jackson last year, an episode which still embarrasses the local brass, who cringe when one repeats the famous mandate of that occasion: "I hereby order you to stop praying and get off your knees." Some of the G.I.'s had wanted to meet in one of the base's 13 chapels to discuss the Vietnam war. They asked for and got permission to do this, but then the commandant changed his mind; a couple of the soldiers showed up anyway, fell into a prayerful posture and were hauled away. Charges weren't pressed in that case, however, and the Fort Jackson public-relations staff somehow feels the need to try to convince anyone who brings it up that "we *encourage* our men to attend chapel, we really do."

Having performed with something less than gracefulness in these two cases, the Fort Jackson brass were understandably edgy when, in January, they heard that some of the blacks were listening to Malcolm X records and talking about Vietnam as a "white man's war" and soliciting signatures for a petition that had to do with the war. If there is anything that military commanders don't like, it is a petition. So the blitz began. One of the ringleaders, Pvt. Joe Miles, a physically massive black with a commanding personality, was whisked off to Fort Bragg, N.C., on three hours' notice; this may have been a good move for Fort Jackson, but Miles, they say, is now organizing at Bragg. Another black was court-martialed for "distributing flyers without permission" (he won the case by proving what professional prostitutes have known for centuries–that there is a significant difference between distribution and solicitation).

Far from depressing the dissidents, this encounter left them exhilarated and they stepped up their organizing activities. Under the easily understood title of G.I.'s United Against the War in Vietnam, the blacks put aside their purely racial gripes to welcome dissident whites into the ranks–men such as Pvt. Joe Cole, a gangling Young Socialist from Decatur, Ga., who some officials now think became the "mastermind" for what followed. (One of the weaknesses of the brass is that they talk in terms like "mastermind" when they are discussing something as innocuous as a loud bull session.)

Once again the dissidents went to work with a petition, this time asking the base commander, Brig. Gen James F. Hollingsworth, a good old Texas A. & M. boy, if they couldn't hold meetings on the base to discuss the war. Despite being lined up against a wall and (they claim) threatened with a beating by M.P.'s the petition circulators kept at it and had no trouble getting 300 signers. But when they tried to present the petition to General Hollingsworth they couldn't get close to him, being turned aside by a subordinate officer who informed the petition bearers: "The Army doesn't negotiate."

This didn't satisfy the dissidents. So they kept on meeting and griping until the evening of March 20, when everything boiled over into something of a tragicomedy. As a result of the events of that evening, attorneys Leonard Boudin of New York, David Rein of Washington, and Howard Moore of Atlanta filed suit for an injunction against General Hollingsworth and Secretary of the Army Stanley Resor to prevent their harassing or interfering with G.I.'s who want to hold orderly meetings on base to discuss the war or who circulate anti-war petitions and newspapers. The G.I. Civil Liberties Defense Committee–which supplied the attorneys--calls it "our most challenging case" and "one of the most important Army cases which has developed since the beginning of the anti-war movement." It could rate even higher. It is thought to be the first suit of its kind in American military history and Army attorneys not only take it seriously but some believe that the U.S. District Court could rule in favor of the servicemen.

How did the Army box itself in so that it was vulnerable to this threat? By following the routine it knows so well–overkill–as a brief review of events will show. (Assuming that the defendants would be inclined to gloss over what they did, the reconstruction of the trouble will be made from sworn statements of Army officers and non-commissioned officers who saw what went on and who will likely be used as prosecution witnesses if it ever comes to trial.)

After dinner a few members of Company B-14-4 were outside their barracks wrestling on the grass, and perhaps 200 other members of the company were hanging out the barracks windows watching. Tiring, one of the wrestlers, Pvt. Eugene Rudder, looked up at the spectators and said, "Gee, what a beautiful time to rap [talk] to these people." So he began to rap about Army harassment and about the war, and the men around him began chanting approval, and the men in the windows began to whoop and holler encouragement and disagreement. Things became a bit boisterous.

First Lieut. Melwyn Dean Austin came over and tried to quiet them down. He called Rudder to attention and upbraided him about his need for a haircut. Rudder's response, Lieutenant Austin admits, was "respectful," although somebody at one of the windows (he doesn't know who) shouted, "You ——————lieutenant, why don't you take out your goddamned gun and shoot him? That's what you want to do anyway, isn't it?" While Austin coped with Rudder, another soldier in the group, Pvt. Andrew Pulley, took over and began haranguing the barracks crowd. Austin told the men outside to get back in the barracks, but he admits *he did not give them a direct order to disperse.* Then he left, after "they"–he doesn't know exactly who–"shouted comments like, '————————lieutenant; trying to act like a big shot.' " Some of the blacks gave the closed-fist militant salute and several soldiers shouted "F.T.A."–initials which recruiting sergeants insist stand for "Fun, Travel and Adventure" but which most soldiers recognize as a suggestion of what should be done to the Army.

Lieutenant Austin describes what took place as "a riot . . . I saw a riot in 1963 at the University of Texas. Same situation." (U.T. officials say they haven't had a riot in modern times, and they can't imagine what Austin is talking about unless it was the panty raid in 1962 or the fistfight after the Texas A.&M. basketball game in 1963.)

Others, however, saw the situation differently. First Lieut. James J. Burgun says he did not see any bottles and cans thrown from the window, as Austin had reported. As for the 200 people Austin counted in the windows taking part in the disturbance, Burgun says "only about 40 were really involved with the people on the ground. The rest were just looking out the windows, watching. I thought the demonstration was under proper control when I made my initial report. I don't believe the people down on the ground were out of control." Furthermore, several M.P.'s who were at hand were not needed and they left, Burgun says, after insuring "that there was no violation of Army regulations and no need for the presence of M.P.'s." Whereas Austin judged Private Cole to be a "mastermind," Burgun says, "I have no evidence that Cole was an instigator." And he summed it up only as "a turbulence" in which "there was no pushing or shoving and no windows broken or anything."

This undramatic description was the same Burgun had given at the time to Sgt. Melvin Mackey, who said the lieutenant came in about half an hour after the crowd began making noises "and said it was not large-scale and that they were just talking."

Another witness, Second Lieut. Jerry L. Hudson, said that "lack of respect to Lieutenant Austin and the Army was evident" in what the group said and did, but "I didn't feel this would turn into a riot. People were hanging out the windows just to see what was going on."

The appearance of the crowd must not have been very alarming because Sgt. Floyd Moore, who is in charge of the first floor of the barracks concerned, says that while it was going on, "I left the area, to grab a quick bite." But before he left, says Moore, "I did not hear a lot blaming Army authorities nor vile accusations made about the officers. And that is what I was waiting for."

Nobody was arrested that evening, but the next day the roundup began and by the time it was over, nine men were either in the stockade or under barracks arrest (later this number dropped to eight, when the Army released one man and identified him as an informer). Charges against everyone were: showing disrespect to officer Austin "by laughing at him and otherwise ridiculing him"; participating in a public demonstration without approval, and breach of peace. Rudder got an additional charge of disobeying an order from Austin.

A minor case of sorts might be made, but the one originally proposed by the Army is very rickety—and the Army apparently is beginning to realize this, for, after waiting six weeks, it dropped charges against two of the accused. Two others were got rid of with undesirable discharges, but half the men are still sweating it out in the stockade or in barracks arrest while the Army, shaken and distracted by the bad publicity surrounding the case, ponders how to make a strong showing out of these negatives. Austin is on record as not remembering whether he gave the order Rudder allegedly disobeyed; none of the prosecution's witnesses can recall exactly who laughed at Austin: it was obviously something less than a riot, and it might just as easily be described as a turbulent bull session as a "demonstration," and if there was a breach of peace, it was such a gentle breach that the M.P.'s did not move in.

How could the Army act so clumsily? Because it has never been required to act any other way. The justice of its justice has never before been seriously questioned en masse. The military élite has lived in a delicious world of arbitrariness, unchallenged until hit by this new wave of restlessly independent young people, some far better educated than history's traditional G.I. and others so anti-social and extra-social—scrappy off-spring of the sidewalks who aren't accustomed to taking nothing off "the man"—that they would not normally have been allowed in the service if it were not for the Vietnam manpower pinch (some came in as part of the "uplift" program for underprivileged youth begun by former Defense Secretary Robert McNamara).

For that matter, civilians are probably not sympathetic enough with career military men who have never known any other life, or can't remember any other, and who therefore view the intrusion of such foreign matters as "Constitutional rights" as a subversive attempt to upset their very practical world. This is the attitude of Col. Thomas Maertens, who commands the brigade that produced the troublesome Fort Jackson Eight.

Maertens was born on a small Army post in Alaska. He has never lived any of his 45 years in any environment but the military. His father was an Army colonel who was killed in World War II. His stepfather is a retired Army colonel with 30 years' service. Both brothers are Army colonels. He has a son in West Point. He himself is a graduate of West Point, class of '45. He is a handsome, jut-jawed, friendly fellow who is plainly baffled and hurt by what is going on and who recalls nostalgically the days when he was growing up on Army bases in the nineteen-thirties and "it was absolutely *verboten* to discuss strong politics in your home. It was not done. An officer wouldn't catch himself even at a social affair engaged in this kind of conversation."

And here were these rowdies venting their political notions outside the barracks. "Why, I'm all Army, as you can guess, and it bothers me no end to have command here for only two months and the first major problem is one such as we are confronted with here, and I'm sure it's not unique to Fort Jackson. Apparently, from what I read in the papers, it's in other places, too, throughout the United States."

What makes it especially troublesome, said Maertens, is, "I really never gave this whole proposition [of Constitutional rights for soldiers] much thought, and it never reared its head until I found we had an element here, in my own brigade, which began to scream out that the Army was violating its Constitutional rights, began to scream out, 'We have a right to dissent, we have a right to arbitrate, we have a right to defy, if necessary'—all of this is completely incompatible to the Army. Now, I'm a paid servant of the Government. I'm entrusted right now to command a brigade of 4,000 men. Three thousand are trainees. Two thousand, nine hundred and ninety are good, red-blooded American boys who cause me no trouble whatsoever. And in the midst I've got this sore festering.

"Certainly a man can talk to his buddy in barracks about politics, or about his command, but if this same grouping of buddies or roommates move to an organized meeting with a purpose, and with a leader, and with a program of escalation and expansion, and the subject they talk about is detrimental to the United States' interest, and to the Army, and to Fort Jackson, and more specifically to my brigade, which I am paid and charged with commanding, this then becomes my responsibility. I would be derelict to permit this to go on."

Determining what talk is "detrimental" to the Army, says Maertens, voicing the common view of the military, is strictly up to the judgment of the local commander. The Pentagon agrees.

As for freedom of speech, he says, that's surrendered along with other rights when a man swears into the Army, and the Army then gives him back rights according to "his rank and his assignment." It is a philosophy which Maertens is quite willing to apply to his own life. "I had a man standing in front of me not long ago—I won't name him, but he was one of my 'troublemakers'—he stood in front of this desk and said, 'Colonel, are you a citizen of the United States?' I said, 'I'm not only a citizen, young man, but I'm one of the best types of citizens. I've spent my life in the service of my country. I've fought in wars, and I've done things to preserve everything this country stands for. So I consider that a ridiculous question.' Then he said, 'If you are a citizen, would you agree with me that you have the exact same rights when you wear that uniform that you would have had were you a civilian U.S. citizen?'

"I said, 'Negative. Absolutely not. The minute I raise my hand and take an oath to become a member of the armed forces and to wear a uniform and to be subject to the code of military justice I am now a different person in many, many respects'."

Colonel Maertens feels that those who disagree are prompted by the worst kind of unpatriotic motives. "I think we've got the soft [illegible]ts," he says. "We've got the black power groups and the G.I.'s Against the War in Vietnam, and I believe it goes further than that. I think these soft spots in any organization are infiltrated by those in a bigger circle who have Communist affiliations, and they exploit them, they lead them, and they take over, and they agitate. They don't give a darn about the black power or anything else. They just see a good place to operate."

He is not the only one at Fort Jackson who sees the G.I. unrest as part of a worldwide conspiracy. A retired Army officer who now serves as public information man at the fort gave me a leaflet which he had received in the mail and which he thought—because it pinpointed large organized peace movements as subversive—"pretty well gets to the crux of the matter." The leaflet had been sent to him by Mothers of Servicemen, an organization based in South Pasadena, Calif., and was entitled, "G.I. Coffeehouses for Peace—Communist Tactic." The leaflet explained that the coffeehouses serving Fort Jackson, Fort Lewis in Tacoma, Wash., and Fort Hood at Killeen, Tex., are part of what Earl Browder, former secretary of the Communist party, U.S.A., 30 years ago called ideological "transmission belts."

(Back at the Pentagon, Colonel Hervey was much more cautious: "I don't really want to say we have any subversive elements, if you mean Communists. These dissenters are part of a larger thing in which there are subversive parts. Some of these organizations are far to the left of the old Communist party line. But we can't blame it on that element. If that was the target, we would have even more of a problem than we now have. I think right now we will have to say there are simply disgruntled youths who do not want to go to war. A lot of them have the main objective of getting us out of Vietnam, and they are directed from the outside. I think what we are all looking for is a direct line all the way back to a man in a fuzzy beard and a bear hat—and we haven't found him. I think it is a worthwhile search, but we don't know that such a person exists. I think this would be the popular opinion in and out of the Army, that this is what is happening to the country. We may be a little bit behind the power curve on this, but the Pentagon is playing it cooler. If we had information to the contrary, we would have jumped in long ago.")

The average person would probably be unable to detect the subversive qualities of the Columbia coffeehouse. In fact, the most alarmingly serious thing about the coffeehouse chain is that the military takes it so seriously. The same might be said about the Army's quaking response to the distribution of the underground newspapers. Their titles tell their character: F.T.A., The Short Times, Open Sights, Fatigue Press, Last Harass, etc. The best of them are gabby, colorfully gripey, intelligently critical, and entertainingly scurrilous—written in a tone somewhere between an old Wobbly broadside and a Dick Gregory peacenik gag. The worst of the newspapers are merely dull.

Whatever their quality, the underground newspapers fill a function not filled by the authorized base newspapers, whose orthodox rigidity is described in the current Columbia Journalism Review by Jeffery D. Alderman, former editor of The Armored Sentinel, the approved newspaper at Fort Hood. When it was discovered that The Sentinel contained an advertisement for a writing contest sponsored by a radical organization, says Alderman, 12,000 copies of the newspaper were burned by the authorities.

Probably the best of the underground papers, at least the most notorious, is Last Harass, still published at Fort Gordon, Ga., by the successors to Pfc. Dennis Davis, a member o[illegible]e far-left Progressive Labor party, who was its first editor. Davis was recently handed an undesirable discharge 16 days before he would have completed his two-year hitch with an honorable record. Except for editing a newspaper which the Fort Gordon commandant believed to be fomenting "unrest and disloyalty" among the troops, Davis had a spotless Army career.

Pvt. Bruce Peterson, editor of Fatigue Press at Fort Hood, had already learned about freedom of the press; he got eight years for possession of marijuana, although the amount of marijuana found in the lint of his pocket was so miniscule that it was all destroyed while being tested, the Army says. Army officials claim that they didn't know he was editor of the underground newspaper when they filed charges. At Fort Dix, N.J., Specialist 4 Allen Myers, editor of the newspaper, The Ultimate Weapon, was court-martialed for distributing anti-war literature "in bad taste" and "prejudicial to good order." He was not convicted. A number of soldiers have been punished for circulating underground newspapers, and there have been many search-and-seize raids on lockers to discover hidden caches of the papers.

Clearly things go on behind the military fences that would never be permitted by the civilian courts on the outside. Military tribunals, as a matter of routine permit no bail (guaranteed by the Bill of Rights), make no allowance for indictment by grand jury (guaranteed by the Bill of Rights), do not even pretend to offer a trial by peers (guaranteed by the Bill of Rights), and by their very structure are incapable of producing an impartial trial (guaranteed by the Bill of Rights).

Generally speaking, the civilian courts cannot interfere with the military courts unless there is some reason to think that soldiers are not receiving due process or that the military courts do not deserve jurisdiction. For instance, should a military court have jurisdiction in an income tax case? It's happened in the past.

A general court-martial, the kind of court that sits for the most serious crimes, is called together at the discretion of the commanding officer after he has looked over the evidence against the accused (which means that if he convenes the trial, he must think the evidence is weighted pretty heavily against the accused—a point that does not escape his subordinate officers who make up the trial personnel). The commanding officer names the presiding officer and the panel that is to sit in judgment, and also names the prosecution and defense attorneys. The decision of the court is reviewed by the commanding officer.

Obviously it is a situation that is ripe for corruption via pressures from the high command. One might fairly suspect that something of the kind happened at the trials of the first three "mutineers" in the recent stockade sit-in case at Presidio, Calif. The officer in charge of a pre-trial investigation recommended that they not be given a general court-martial for mutiny. But the Sixth Army commanding general overruled him. Every officer on the base thereby knew that the commanding general was eager to make those young defendants an object lesson; the panel of officers he appointed—all of whom, remember, were dependent upon the commanding general for promotion—came through with prison sentences of 14, 15 and 16 years at hard labor.

If it is unkind to suspect command pressures in this instance, it is a suspicion shared by New York Senator Charles Goodell. Goodell, who jumped into the Presidio case because a New York serviceman was one of the long-termers, helped raise so much hell, in chorus with

California Senator Alan Cranston, that the sentences were later greatly reduced. But Goodell speculates that the original sentences reflected a desire on the part of the officer-jury to give the commanding general the very sentences that he wanted "and I feel they came pretty close."

Goodell, who once served as an attorney in the Judge Advocate General's office, knows firsthand about these pressures. He once defended a soldier charged with desertion and won an acquittal for his client. "Well, this created a major controversy," he recalls. Because the verdict went against the base commandant's wishes, "several of the panel were transferred, the Judge Advocate was called on the carpet—and I was reassigned to prosecution."

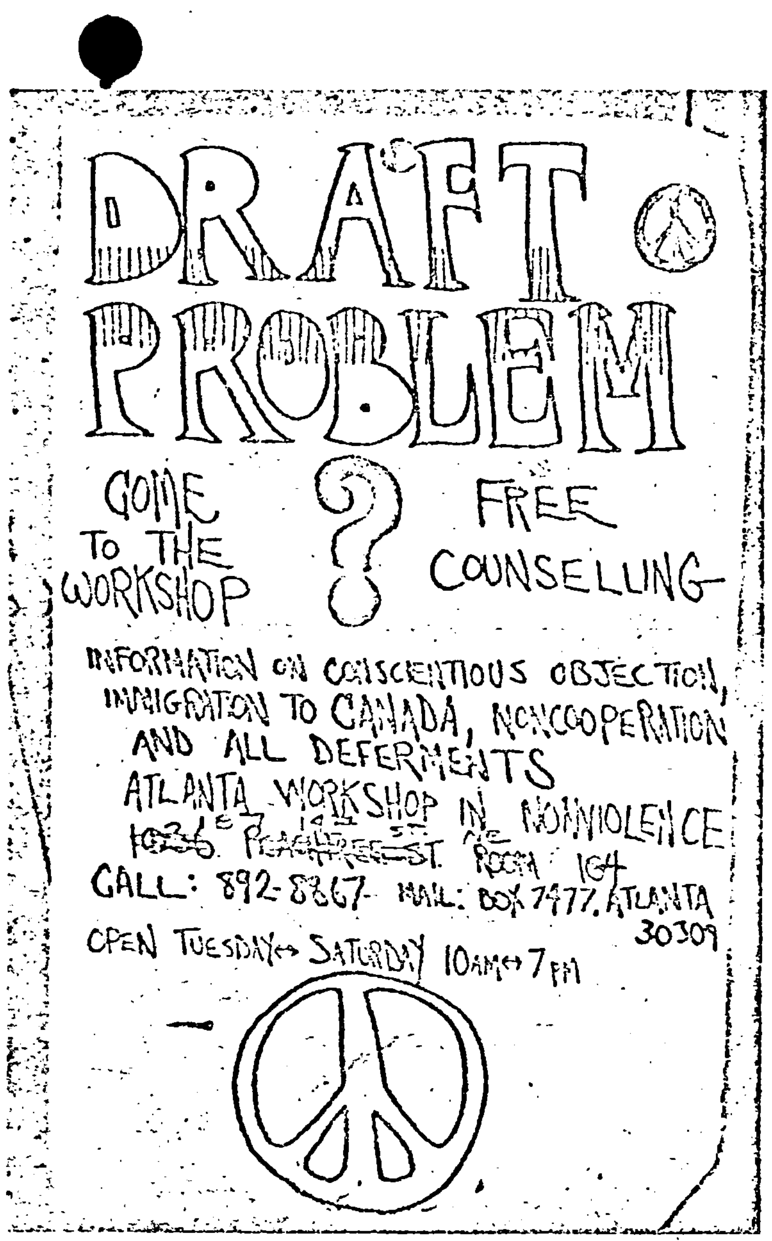
Unfortunately, men like Goodell and Cranston are much too green to have a creative influence in this area, which is controlled in an iron-handed way by the old Southern hawks of the Senate. Any change in the mode and code of military justice must be agreed upon not by the Senate Judiciary Committee, which, though reactionary enough, at least has some general interest in law, but by the Senate Armed Services Committee, a group whose alliances with the Pentagon managers are notorious and whose defense of the Pentagon's way of doing things—including the dispensing of justice—is usually total.

The only known contribution in recent years made by the Senate Armed Services Committee to the military system of justice was the appointment of William H. Darden (at the request of Senator Richard Russell, then chairman of the committee) to the three-man Military Court of Appeals. Darden had been Russell's secretary for three years, then served as chief clerk and chief of staff of the Armed Services Committee for 17 years before becoming a judge last year. He took the place of a man who was equally "objective" in military matters, Paul J. Kilday of Texas, who was for 22 years on the House Armed Services Committee before becoming a military judge, and whose many honors from military organizations included a citation from the Air Force Association for "tireless efforts in building national armed strength." But Kilday was considered a moderate compared to Chief Judge Robert E. Quinn, a former governor of Rhode Island and a captain in the Naval Reserve for the last 27 years. Generally considered the most liberal member of the Military Court of Appeals is Homer Ferguson, who, as head of the permanent Senate Investigating Committee in the nineteen-forties and early fifties, ran some useful graft probes but also dabbled in the Elizabeth Bently-type ("Queen of the Communist Spies") witch-hunting of the era.

If nonconformist servicemen fear that those three judges might have a hard time adjusting to the perspective of the coffeehouse, they can stop worrying because the Military Court of Appeals probably won't accept their cases anyway. It is obliged to hear only appeals involving the death penalty or cases in which generals and admirals are imperiled. Otherwise, the court will listen only if it wants to, and it usually doesn't; it didn't want to listen to Howard Levy, for example.

Fans of this tribunal point out that it reverses more than half the cases it accepts and often issues opinions that sound almost promising, such as Judge Ferguson's ruling of a few months ago: "The time is long since past when members of this court will listen to the argument that members of the armed forces are . . . deprived of all protection of the Bill of Rights."

But one must not assume that he was speaking of the First Amendment. Some of the other protections, yes. The Fifth, the Sixth, the right to counsel and the due process amendments. But when it comes to guaranteeing free speech and free press, the Military Court of Appeals joins the Pentagon, the lower military courts, the Congressional committees that should be concerned with military reforms, and together they offer a general fluttering of excuses.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The essence of all this fudging was brought together recently by Lewis Evans, counsel for Senator Sam Ervin's Constitutional Rights Subcommittee. (Evans, like just about everybody else from whom reform would have to come and from whom radical reform is hardly expected, has a friendly relationship with the Pentagon. For four years he was an attorney in the Judge Advocate General's office.) Asked if he believed servicemen are protected by the free-speech amendment, he replied:

"Now there's the real problem. It's not clear cut. It's all gray. You know, I'm in favor of protecting the First Amendment and the right to free speech and all that, *but* you can't say a fellow in the Army has the same right to freedom of speech as a guy in civilian life or you're not going to have an Army."

The advocates of this philosophy believe citizenship must necessarily be altered somewhere between the induction center and the battlefield. Says Colonel Hervey:

"The Army is a reflection of our society, which is in many areas a permissive society. The young people we are getting into the Army are in many cases already inculcated with various antiwar, anti-Vietnam and anti-Establishment feelings. A lot of the areas that we are dealing with were the parents' responsibility, frankly, and now we have the responsibility. But we can't set ourselves up as the one reforming agency for the entire society.

"At the same time, we have to draw the line someplace

the Resistance
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278-2662

NEWS RELEASE

6 February 1969

SAN DIEGO RESISTANCE PLANS PEACE MARCH

IN HONOR of General Hershey's appearance in San Diego, Resistance is organizing a Peace March for 12:00 Noon the day of Hershey's appearance, Monday, 10 February 1969. The March will begin at the San Diego Board of Education Building parking lot, 4100 Normal Blvd, near the intersection of Park and El Cajon Blvd, and proceed to the Selective Service Board, 3757 Park Blvd.

Leading the March will be General HersheyBar, a satirist, who has traveled throughout the country to humorously present his views about the United States Armed Forces. General HersheyBar presently intends to present a bill to Congress which would make it illegal for any person under the age of 21 to participate in a war without his parents' consent.

The peaceful march will feature Hershey Bars, flowers, music, singing, dancing, and humor.

All people interested in peace and spiritual progress are invited to join the Peace March. Resistance expects to be joined by students, Quakers, Mothers for Peace, and Viet Nam Veterans.

Resistance is, in the words of David Harris, 'A statement that the good of men cannot be built with a network of armies and navies encircling the globe. That the people of this country must take possession of their lives and that those lives be used to accomplish the good of all men, not the priorities of the state. That the oppression of any people in the world is our oppression. That the hope for a situation of equality and justice in this country and the world rests on our being free in the face of America.'

unless we are going to have an undisciplined mob which obviously is going to fail on the field of battle."

That's right, says Colonel Maertens, "the pay-off is in combat, and if a soldier can stand and equivocate on the field of battle as to whether an order is in fact within his constitutional rights, that man is not going to move forward in battle."

This is the typical argument-of-catastrophe by which the military is seeking, and has always sought, to hang on to the established system. As Senator Goodell—one product of the J.A.G. office who does believe in the unequivocal extension of free speech, bail and the entire Bill of Rights package to the military—puts it: "Free speech runs entirely counter to the military mind, which resists any judgment as to the equity or the justice of the order or regulation involved."

A.C.L.U. attorney Morgan agrees: "Today they say that free speech would destroy the Army; in the early nineteenth century, they were saying that if the lash were outlawed, the Navy would be destroyed. That's just the military mind at work. They operate on the premise that you can't get anybody to obey an order in this world, to fight or to do anything else unless you've got the power to send them to Leavenworth or the power of the hangman's noose, to make them keep quiet and jump on command. That's the first basic assumption of our military reasoning. They say it's always been that way. Well, it's only been that way for a number of years, and a few folks have been winning wars lately, you know, who don't think that way. And in a few revolutions, like the American and French revolutions, it didn't work that way. Some folks even elected their commanding officers."

The talented but financially rag-tag legal teams defending the dissenting G.I.'s very sensibly do not look to Congress or the military for relief. They look to the civilian courts, which is where they have begun to lay out their weapons. It will be an interesting fight, all the more so because of its David and Goliath qualities: on the one side, the full weight and influence of the Pentagon and its multimillion-dollar legal budget; on the other side, a handful of civilian attorneys, some of whom earned an average of $6 a case for the G.I.'s they defended last year, and who recently sent out a letter soliciting funds for their war chest which, they explained modestly, is already $2,000 in debt.

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APPENDIX

BLACK PANTHER PARTY

According to its official newspaper, the Black Panther Party(BPP) was started during December, 1966, in Oakland, California, to organize black people so they can take control of the life,politics, and the destiny of the black community. It was organized by Bobby George Seale, BBP Chairman, and Huey P. Newton, BPP Minister of Defense. Newton is presently serving a sentence of 2 to 15 years on a conviction of manslaughter in connection with the killing of an Oakland police officer.

The official newspaper,"The Black Panther," which further describes itself as the "Black Community News Service," states that the BPP advocates the use of guns and guerrilla tactics in its revolutionary program to end oppression of the black people. Residents of the black community are urged to arm themselves against the police who are consistently referred to in the publication as "pigs" who should be killed.

"The Black Panther" issue of September 7, 1968, contains an editorial by BPP Minister of Education, George Mason Murray, which ends with the following:

"Black men, Black people, colored persons of America, revolt everywhere! Arm yourselves. The only culture worth keeping is a revolutionary culture. Change. Freedom everywhere. Dynamite! Black Power. Use the gun. Kill the pigs everywhere."

Included in the introduction to an article appearing in the October 5, 1968, edition of "The Black Panther" is the statement "..we will not dissent from American Government. We will overthrow it."

Issues of "The Black Panther" regularly contain quotations from the writings of Chairman MAO Tse-tung of the Peoples Republic of China and feature MAO's statement that "political power grows out of the barrel of a gun."

The national headquarters of the BPP is located at 3106 Shattuck Avenue, Berkeley, California. Branches have been established at various locations throughout the United States.

APPENDIX

YOUNG SOCIALIST ALLIANCE

A source advised on May 15, 1969, that the Young Socialist Alliance (YSA) maintains its national headquarters at 41 Union Square West, New York, New York, and has as its official publication the "Young Socialist." The YSA is the youth organization of the Socialist Workers Party (SWP) and has been described by the SWP as the main recruiting ground for the SWP.

The SWP has been designated pursuant to Executive Order 10450.

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APPENDIX

SAN DIEGO BRANCH OF THE SOCIALIST WORKERS PARTY (SDB-SWP)

On May 29, 1969, two confidential sources advised that the SDB-SWP has been in existence since March 8, 1959, and continues to exist. These sources further advised that the SDB-SWP is a local branch of the National SWP with aims and purposes identical to those of the National SWP.

The SWP has been designated pursuant to Executive Order 10450.

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FD-3[illegible]3 (Rev. 11-29-61)

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

In Reply, Please Refer to
File No.

December 22, 1969

Title	THE RESISTANCE
Character	SEDITION
Reference	Report of SA EARL M. PETERSEN dated and captioned as above.

All sources (except any listed below) whose identities are concealed in referenced communication have furnished reliable information in the past.

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